

شرح المنظومة الحائية
في

عقيدة أهل السنة والجماعة

THE EXPLANATION OF AL-HĀ'IRAH

A Poem written about the Creed
of Ahlus-Sunnah Wal-Jamā'ah

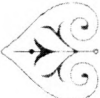
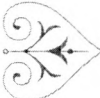
By Abū Bakr bin Abī Dawūd As-Sijistānī [D. 316H]



Explained by Dr. Sālih bin Fawzān

AL-FAWZĀN

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A L - F A W Z Ā N

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May Allâh, the Most High, reward everyone who assisted in this humble effort. We ask Allâh by His Beautiful Names and Lofty Attributes to allow this book to be knowledge that the people will benefit from until the Day of Judgment.

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The Biography of the Author of Al-Hâ'iyah

His name is Abû Bakr Abdullâh bin Sulaymân bin Al-Ash'ath bin Ishâq bin Bashîr bin Amr bin Imrân Al-Azdî Al-Sijistânî, known famously as "Ibn Abî Dawûd." He was born in 230 of the Islamic Calendar, in the Province of Sijistân. He is considered to be one of the Imâms of the people of the prophetic tradition, from the well known figures of Ahl As-Sunnah. His father was Sulaymân bin Al-Ash'ath bin Bashîr better known as Al-Imâm Abû Dawûd the compiler of the Sunan of Abû Dawûd. Abû Bakr bin Abû Dawûd As-Sijistânî died in the year 316, leaving behind eight children (رحمهم الله). His biography is very extensive, the students who took knowledge from him, the scholars who he took knowledge from, and the books he wrote. So we will suffice by mentioning a few statements of the Great Signposts about him.

Abû Abdur Rahmân As-Sulamî said, "I asked Ad-Daraqutnî about Abû Bakr bin Abî Dawûd and he said he was reliable."

Al-Hâfith Abû Muhammad Al-Khalâl said, "Ibn Abû Dawûd was the Imâm of the people of Al-'Irâq"

Al-Khatîb Al-Baghdâdî said, "He was a Faqîh, a scholar, and a Hâfith."

Ibn Al-Khalkân said, "Abû Bakr bin Abû Dâwûd as-Sijistânî was from the major memorizers of Baghdâd. He was a man who possessed understanding, knowledge, and he was an Imâm."

Al-Imâm Adh-Dhahabî said: "He was from the oceans of knowledge; some even preferred him over his father."

As-Subkî said, "The Hâfith, the son of the Hâfith, (indeed he was) one of the Noble men."



مُقَدِّمَةٌ

Dr. Sâlih Al-Fawzân's Introduction

All praise belongs to Allâh, the Lord of everything in existence. May the peace and commendations be upon our Prophet Muhammad, his Family and Companions.

This (work) is an explanation of the famous poem written by (the illustrious scholar) Abû Bakr bin Abû Dâwûd As-Sijistânî (رحمه الله), which consists of his beliefs and methodology. (Surely), he has followed the pious predecessors in writing this treatise. Because, (no doubt) the custom of the Muslims in the earlier period of Islâm – meaning the (first) Three Virtuous Generations – was to believe in everything in the Qur'ân and Sunnah without doubting or wavering in their belief. They were those who believed in Allâh and His Messenger (ﷺ) with a strong truthful Faith. They believed in the Book of Allâh, the Mighty and Majestic, and whatever is contained in it and their belief in the Sunnah was the same. Whatever the Qur'ân and Sunnah mentioned regarding the affairs of the religion, whether it be creedal, in worship, in social interactions, manners and etiquettes, or pertaining to legislative rulings such as the permissible or impermissible, they believed in it wholeheartedly (never wavering), never hesitating, and never doubting in their faith, because true Imân required this from them. They believed truthfully, wholeheartedly, no hesitating regarding that which has been found in the Quran, or authentically reported in the Prophetic Tradition, regardless of what the matter was. Likewise, they did not hesitate (in their firm conviction) towards confirming the news of the past (generations), the future (years to come) or other than that. They did not exclude anything, rather they believed in everything that came in the Book and the Sunnah,

with a firm faith, which doubt could not approach; this is what true faith obligated.

(But after these glory years) there appeared these misguided sects, occurring at the conclusion of the Companions' era. (From these groups were) the Khawârij, Shi'ites, Mur'jiah and the Qadariyyah. These misguided groups were silent during the time period of the three virtuous generations, hiding their false ideologies. And every time a person would openly (propagate his false creed), he would be held accountable, being disciplined and prevented from (spreading this evil). And if their (misguidance) reached the level of apostasy, this person would be executed in order to protect the religion from being (mockingly) trifled with at the hands of these frivolous (deviants).

After the three virtuous generations passed away and foreign cultures began to enter into the Muslims Lands, such as the Roman and Persian cultures, disorder (and deficiency) occurred. And the callers to misguidance became active in spreading their distorted concepts amongst the people. It was during this time when the People of knowledge feverously began clarifying the creed of the People of the Sunnah and the Unified Body, which the (Messenger's) Companions and the two succeeding generations were upon. (The Scholars) clarified this creed, writing it down in (various) books, sometimes referring to it as, "Faith", "Legislation", "Sunnah", and "Tawhîd." (In these books) they refuted those who opposed the correct creed and methodology. This is (no doubt) from Allâh's (mercy) and kindness for this ummah, guaranteeing that their religion remains (preserved). Surely Allâh sent protectors of this religion, guarding and preserving it at all times.

Al-Imâm Ahmad (رحمه الله) said: **"All praise belongs to Allâh who placed a group from the Scholars at every interval of Messengers, calling to the Guidance those who have veered away from the straight path, patiently bearing their harm. With the**

Book of Allâh, they give life to the dead and with Allâh's Light they give sight to the blind. How many people were slain by Iblîs, whom they have revived? And how many were lost wandering about, whom they have guided. How beautiful is their influence upon the people and how repugnant is the people's influence upon them?! They are those who guarded and preserved the religion, rejected and denied the distortion of the transgressors of the Book of Allâh. Likewise (they protected the Qur'ân) from the pretence of the liars and the false interpretations of ignorant ones, those who initiated innovations and had unleashed insurmountable trials and tribulations (upon the Ummah). In regards to the (Qur'ân) (the people of innovation) differed, they opposed the Book with unanimous agreement, (ascribing to Allâh) what He did not say, and with ignorance they speak about Him and His Book. They use obscure and ambiguous speech to deceive the ignorant people in matters that are unclear to them. We seek refuge with Allâh from the trials and tribulations of the misguided." [Refutation of the Jahmiyyah and Az-Zanâdiqah page (85) Reviewed by Abdur Rahmân Umayrah, 2nd Edition, 1402 Hijrah, Dâr Al-Liwâ Ar-Riyâdh, Saudi Arabia]

Then, the Muslims inherited these books, extracting from them books of creed, and they disseminated that which these Great Scholars authored. Thus there existed books of Aqîdah, which included all of the matters of the Islamic Belief, and that which the (pious) predecessors of this Ummah were upon.

Then there were some scholars who devoted their time and attention to small creedal texts, versifying them, because (organized verses of poetry are) lighter upon the soul, easier to retain, and remains (longer) in ones memory. They have organized these creedal texts into poetry in order that they will be easier to memorize. (And from these poems) is that which we have in front of us: the "Hâ'iyah" of Ibn Abî Dawûd, deriving

its name from the fact that each line ends with the Arabic letter “ح” “Hâ” similar to the (naming of the) books “Mimmiyyah, and “Nûniyyah” by Ibn Qayyim, because the last letter of every line of poetry ends with either the letter م “mîm” or ن “nûn”. If a poem is written upon a single rhythmic pattern, it takes the name of that rhyme pattern. For example, if the letter Hâ, Mîm, or Nûn repeats then it is entitled Al-Hâ'iyah, Al-Mimîyyah, An-Nûniyyah and so on and so forth.

But if the poetry is not organized upon a single rhyming pattern, and it is that which is referred to as Ar-Rajz, this is (simply) referred to as versified lines, such as As-Saffârîni (in Creed), Ar-Rahbiyah in Inheritance, the versified lines of Ibn Abdul Qawî for Al-Muqni in the Islamic Jurisprudence, and the versified lines of Legislated Mannerisms.

In conclusion: versified lines of poetry are (effective) in that it helps to facilitate memorization, so that (the words) remain, because it organizes the information. So although prose are the original (way in which information is presented), (poetry) has the added benefit of stabilizing information, (and locking it in so that it will remain). From such poems is this poem: Al-Hâ'iyah of Abû Bakr Ibn Abî Dawûd.

Abû Bakr, he is 'Abdullah bin Abî Dawûd (Sulaymân) bin Al-Ash'ath As-Sijistânî: His father Abû Dawûd, he is Sulaymân bin Al-Ash'ath As-Sijistânî, the compiler of the (famous) collection of prophetic narrations: the Sunan of Abî Dawûd, which is one of the Four Very Important Compilations of Hadîth from the records of the Prophetic Tradition. He is from the companions of Al-Imâm Ahmad and one of his students. He has some questions that have been printed, which he narrated from Al-Imâm Ahmad, entitled The Questions of Abî Dawûd.

And this son of his, the author of this poem, is Abdullâh bin Abî Dawûd, his kunya is Abû Bakr. He was a noble scholar who took knowledge from his father as well as from other (notable) scholars of his era (as well). He was a well versed expert in knowledge, the science(s) of hadith, and he (was from those who) narrated prophetic narrations. He had a lofty status in scholarship, not that much lesser than that of his father's or close to it (رحمهما الله). So this poem came, containing (within it) the creed of the pious predecessors.



Holding Firm to the Book of Allâh and the Sunnah

تَمَسَّكَ بِحَبْلِ اللَّهِ وَاتَّبَعَ الْهُدَى

وَلَا تَكُ بِدْعِيَا لَعَلَّكَ تُفْلِحُ

- I. Hold Firmly to Allâh's Rope¹, and follow the Guidance², and do not be an innovator³, so that perhaps you will be from amongst those who succeed⁴.

¹The Author (رحمه الله) commences his poem with his saying: **"Hold firmly to Allâh's Rope"**, meaning: "O Muslim! Hold firmly to the rope of Allâh which is the Qur'ân and Prophetic Way." This statement is derived from Allâh's statement:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ (١٣)

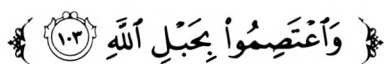
"And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves" [âli Imrân:103]

(It is also derived from) the Prophet's (ﷺ) statement:

"Whoever from amongst you lives long enough will see much differing. So it is incumbent upon you to stick to my Way and the Way of the Rightly-Guided Successors, hold on to it, and bite on it with your molar teeth. And beware of newly-introduced matters, for indeed ever innovation is misguidance." [Collected by At-Tirmidhî]

Henceforth, this line of poetry is actually derived from the Book of Allâh and the Prophetic Tradition of His Messenger (ﷺ). (Indeed) it is the command to hold firmly to the Rope of Allâh. As for the meaning of "Allâh's Rope" it is the Qur'ân as well as the Prophetic Tradition [as has been previously mentioned]. Or with another expression: **"The Rope of Allâh is Allâh's revelation which He revealed to His Messenger (ﷺ), regardless of whether it is the Qur'ân or the Sunnah."**

Also, what is meant by 'Hold Firmly to Allâh's Rope' is to hold fast to it, as it is (mentioned) in the Allâh's saying:



"And hold fast to the rope of Allâh."

The Prophet (ﷺ) said: **"Indeed Allâh is pleased with three things for you: To worship Him (alone), not associating any partners with Him in worship, to hold fast to the Rope of Allâh, all together and be not divided amongst yourselves, (and He loves that you) advise the one whom Allâh has entrusted leadership over you. (i.e. The Muslim Rulers)."** [Collected by Muslim]

Out of the three things [which Allâh is pleased with for you] is to hold firmly to His Rope. Because (by holding firmly to His Rope) it will protect you from separating and differing, which only occurs when (the Muslim Ummah fails to) hold firmly to Allâh's Book and the Sunnah of His Messenger (ﷺ), as is witnessed from the splitting of the People of the Book: the Jews and the Christians. (Division occurred amongst them) although

Allâh revealed to them the Torah and the Injîl. However, when they did not hold firmly to the Rope of Allâh they differed, and thus became divided. For this reason Allâh said:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١٠٥ ﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.” [âli Imrân:105]

That [which has been described in the aforementioned verse] is the way of the People of the Book: when they left off the Book of their Lord they divided (amongst themselves).

(Blameworthy differing) is the inevitable outcome for anyone who does not take his religion and creed from the Book of Allâh and the Prophetic Way. The outcome will be differing and dividing amongst you. Allâh says:

﴿ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ٥٢ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ٥٣ ﴾

“And verily this religion (of Islâmic Monotheism) of yours is one religion, and I am your Lord, so fear (and keep your duty to) Me. But they have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs).” [Al-Muminûn: 52-53]

Each sect has introduced a way and methodology which opposes the other one. As a result of this, there occurs extreme calamity and much evil. There is no safety from it except for the one who holds fast to the Book of Allâh and the Prophetic Way. (This applies) especially in the fundamentals of the religion, which is the Islâmic Creed with which Allâh unites the people. As He mentioned in His Glorious Book:

﴿وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِبَصِيرَةٍ
وَبِالْمُؤْمِنِينَ ۖ وَالْفَافِ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ
جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ
عَزِيزٌ حَكِيمٌ﴾

“And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e. the believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise”. [Al-Anfâl:62-63]

The hearts are not united by showering one another with numerous gifts and large amounts of money. Rather, these (worldly) things (only) increase the hearts in aversion and mutual hatred (for one another). So no matter how much you have spent, you will never be able to unite them. The only thing that can unite the hearts is the Qur’ân and the Prophetic Way. Indeed

Allâh, the Most High, warned us from that which has occurred with the previous nations who separated after the clear evidence came to them, He says:

﴿ وَمَا نَفَرَقَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴾

“And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad (ﷺ) and whatever was revealed to him).” [Al-Bayyinah:4]

So, they have no excuse [with Allâh], for indeed He clarified to them (the right path). However, they left off these clear evidences, and so they became divided. Allâh says:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴾

﴿ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them.” [âli Imrân:105]

(Allâh also says):

﴿ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

أَوْتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ
ءَامَنُوا لِمَا اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

“And Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to the Straight Path.” [Al-Baqarah:213]

For this reason the Prophet (ﷺ) used to say when he would stand up to pray at night: “O Allāh, Lord of Jibreel, and Mikaa'il, and Israa'fil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about truth, for it is You Who Guides whom You will to the Straight Path.” [Collected by Muslim]

This is a tremendous invocation whereby, Allāh protects the Muslim from (following) desires, trials, tribulations, and all types of evil.

² Then the Author (رحمه الله) states next: “And follow the Guidance.” Guidance is that which Muhammad (ﷺ) was sent with. As Allâh says,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

“It is He Who has sent His Messenger (Muhammad ﷺ) with Guidance and the Religion of Truth (Islâm), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).” [At-Tawbah:33]

The word ‘Guidance’ in this verse means beneficial knowledge. (As for the) ‘religion of truth,’ it is righteous actions.

We read at the end of the opening chapter of the Qur’ân (Al-Fâtihah):

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢﴾

“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger nor (the way) of those who went astray.”

'The Way of those on whom You have bestowed Your Grace':

They are those who combine between beneficial knowledge and righteous actions.

'Not (the way) of those who earned Your Anger': They are those who acquired knowledge, but failed to implement it.

'Nor of those who went astray': These are the ones who perform actions without knowledge, like those who practice Sufism and the ignorant worshippers.

Guidance is of two types:

The First Type: Guidance with the meaning of direction, counseling, and clarification of the truth. This is the general type of guidance, with which Allâh guided all the people: He clarified to them the truth, as He stated in His Noble Book:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَٰعِقَةٌ

الْعَذَابِ لَّهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

“And as for Thamud, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance” [Fussilat:17]

This is the general guidance of direction and clarification of the truth.

The Second Type: It is the guidance of success, (whereby a person actually) acts according to the truth, holding firmly to it. This is the specific type of guidance. It is only (granted to) the people of true faith; no one has control over (it) except Allâh. No one possesses the ability to guide the hearts except Allâh alone:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ﴾

“Verily you (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.” [Al-Qasas:56]

While the guidance of direction, education, and clarification is something which all Prophets, Messengers, and people of knowledge possess. All of them directed (others) to the truth (by) clarifying it and making it easy to understand. It was for this reason that Allâh said to His Prophet (ﷺ):

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).” [Ash-Shûrâ:52]

It is possible that someone may ask, “Why, in this verse did Allâh say to His Prophet (ﷺ) “And verily, you are indeed guiding (mankind) to the Straight Path” and in another verse He said:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴾

“Verily you (O Muhammad ﷺ) guide not whom you like.” [Al-Qasas: 56]

Is this not a contradiction? The answer is (emphatically) no! Never (is there any contradiction in the Book of Allâh)! Rather (in) the first verse (the guidance that is affirmed for the Messenger ﷺ) is that of clarification coupled with direction and guidance. Whereas the second verse explains that no one has the ability to grant the people success to (actually) accept the truth. Rather, it is only Allâh who possesses this. Thus, there is no contradiction between the two verses. The contradiction is only with the one who has no knowledge!

As for the one whom Allâh has given clear insight (in understanding) the Qur’ân and has knowledge, he knows that there is not any contradiction within the Qur’ân nor the Sunnah. (For indeed) both of them were sent down by the One who is the All-Wise, and Worthy of all-praise. But (in reality), this affair is clear to the one who understands and gathers between the proofs.

³ “**And do not be an innovator.**” This is a prohibition, (indicating that it is prohibited to be an innovator). As for the word innovator (i.e. Bidi’), it is an ascription to the word innovation (i.e. Al-Bida’). (As for the meaning of) innovation, it is to introduce something into the religion (of Allâh) which has no

basis from the (Qur'ân) or the Sunnah of His Messenger (ﷺ). Allâh and His Messenger (ﷺ) have prohibited us from innovating in the religion. Allâh (ﷻ) said in His Noble Book,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion.”
[Al-Mâidah:3]

(All praise belongs to Allâh). (For indeed) the religion is complete and is in no need of you introducing anything new into it, from that which you deem to be good or (even practices which you have adopted by way of) blind following someone else in order to draw you closer to Allâh, although (they practices) are not supported by any evidence from the Qur'ân nor the Sunnah. (Examples of this include) the innovated supplications, prayers, and other forms of (worship) which are used to gain nearness to Allâh. If there are not any proofs from the religion to validate their practice, then no doubt they are an innovation. This holds true, even for the one who claims that by this act of his, he only intended good and to gain a reward (with Allâh), and not to oppose the Book and the Sunnah. Why (do we say this)? (That is) because the (one who did this act of worship) considered this act (of his) to contain within it much good, thus deeming it to be a pious (deed that Allâh is pleased with), when in reality it is void of any good. Had it been the case that it contained any good,

(this act of worship would have surely) been something legislated in the Book and the Prophetic Sunnah. (Indeed) your Lord said:

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا ۝٦١﴾

“And your Lord is never forgetful” [Maryam:64]

(And Allâh also said):

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۝٣٨﴾

“We have neglected nothing in the Book” [Al-An'âm:38]

So all good and all [forms] of guidance is contained in the Book of Allâh and the Sunnah of Muhammad (ﷺ). Whoever adds to (Allâh's religion) that which is not in the Book or the Sunnah, it is a rejected innovation.

The Prophet (ﷺ) said in an authentic narration:

“Whoever introduces something into this religion of ours, which is not from it, will have it rejected.” [Collected by Al-Bukhârî]

In another narration (with a different wording) it reads:

“Whoever does an action which is not in accordance to this affair of ours, it is rejected.” [Collected by Muslim]

Under no circumstance is it allowable to introduce some newly invented matter into the religion, or to perform an act of worship to gain nearness to Allâh, which the Prophet (ﷺ) has not

legislated. This (oh gentle reader) is innovation, and every innovation is astray.

Innovation (i.e Bida') according to the Arabic Language refers to a thing which occurs without any previous example. To illustrate, it is as if you were to say: "This thing is Badi' (i.e. original)." Meaning (this thing is) new. Allâh says:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾

"The Originator of the heavens and the earth." [Al-Baqarah:117]

(This verse means) that Allâh brought both the heavens and the earth into existence without there being anything previously resembling them. Allâh also said to His Prophet (ﷺ):

﴿قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ﴾

"Say (O Muhammad ﷺ): 'I am not a new thing among the Messengers'" [Al-Ahqaf:9]

This means, "I am not the first Messenger, rather there were many Messengers before me." So I am not a thing that is new (i.e. a thing which the likes of me has not preceded in the previous nations). So, "how dare you reject me and claim that I am not the Messenger of Allâh when there came many messengers before me?!"

The legislative definition of innovation is anything introduced into the religion, which has no evidence for it, not in the Book of Allâh nor in the Sunnah of His Messenger (ﷺ).

Innovation is void of any good or benefit. Rather it is that which causes its perpetrator to earn Allâh's anger and to be distanced away from Him. As for the (prophetic) Sunnah on the other hand, all of it is good. It is that which Allâh loves and is pleased with. He rewards those who follow and adhere to the Sunnah. (Likewise) Allâh hates innovation and its people; He punishes those who practice it.

There is no place in the religion (of Islâm) for adding and introducing those things which one deems to be good or (even blindly) following behind people, (adopting) that which they are upon, until we know their evidence (from the Qur'ân and the Sunnah). If it be the case that they are upon the truth then we follow them. Allâh says (mentioning the statement of Yusuf ﷺ):

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾

"And I have followed the religion of my fathers: Ibrâhîm, Ishâq and Ya'qûb" [Yûsuf:38]

This is following (others) upon the truth. But if it were the case that they were upon (falsehood) then we do not follow them even if they be the best of the people.

When the Christians invented for themselves monasticism, which Allâh had not ordained for them, they went astray. Also they did not uphold it, due to their inability to carrying it out. They were those who burdened themselves with more than they could bear, and Allâh, the Mighty and Majestic, does not burden a soul with more than it can bear. So, due to their incapability in upholding it they abandoned it:

﴿فَمَارَعَوْهَا حَقَّ رِعَايَتِهَا ۝٢٧﴾

“But they did not observe it with the right observance.”

[Al-Hadîd :27]

And Allâh said in the same verse:

﴿إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ ۝٢٧﴾

“But (they sought it) only to please Allâh therewith” meaning: they invented (this practice) seeking with it the pleasure of Allâh. This is a clear proof that consideration is to be given to the (presence of) evidence, not (merely) to one’s intentions or objectives.

In summary: Innovation is evil even if its perpetrator claims it to be good! Even if they say innovation is of two types: good and bad innovation. We say (to them) there is no such thing as a good innovation in the religion. This is because the Prophet (ﷺ) said: **“Every innovation is a misguidance.”** [Collected by Muslim]

So whoever says there is such a thing as a good innovation then he has belied the statement of the Messenger (ﷺ): **“Every innovation is a misguidance,”** and also his saying, **“Whoever does an action which is not in accordance to this affair of ours, it is rejected.”** Therefore, there is no such thing as good innovation in the religion.

In regards to what the people refer to as good innovations such as the building of schools, institutes for learning Qur'ân, and the authoring of books we reply by saying that these things are not innovations (in the religion), rather they are from those things which the religion encourages. They are means to (reach) legislated (objectives). The religion has encouraged (us) to be dutiful, to do righteous acts, and deeds. These are means (to obtain praiseworthy objectives) and they assist (and help) a person to carry out righteous actions. Therefore, these (developments) are not considered (religious) innovation. They are from those things which the religion has come with and from that which the Messenger (ﷺ) has encouraged (and advised with). Allâh says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression.” [Al-Mâ'idah: 2]

As for the Prophet's (ﷺ) statement: **“Whoever institutes a good Sunnah into Al-Islâm for him is a reward and [he receives] a reward for whoever act upon it.”** [Collected by Muslim]

That which is intended by this is whoever *revives* a Sunnah that has been forgotten or abandoned and the people follow him in that. For him is a reward and he is rewarded for all those who follow his example, and acts upon it (as well). (So we say) this is not considered a good innovation; but rather it is only a good prophetic Sunnah (that has been revised).

So teaching beneficial knowledge and (facilitating projects) which assists the student such as opening schools, universities, learning centers, and Institutions for memorizing the Qur'ân, all of these (things) aide in seeking knowledge. It is something the legislation commands with, and (they are) not innovation.

Now, as it relates to those inventions which have no connection with the religion whatsoever, like machines, airplanes, cars and ships, all of these things are from the permissible affairs. They are not to be considered newly invented matters in the religion. For (indeed) Allâh has stated in His book:

﴿ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ ﴾

“And (He) has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him.”
[Al-Jâthiyah:13]

Allâh (has subjected) all of this for your benefit. Thus they are not included in affairs of worship. However they can aide you in carrying out worship. (For example), we ride an automobile (as a means of traveling to) perform hajj, to visit (our) relatives, to acquire whatever it is from the permissible matters, for business, or for (permissible) enjoyment. All of this is from the benefits contained within the heavens and the earth which Allâh has made permissible for us. Therefore they are not bida', because they are not (newly invented) matters of religion. Rather they are from those permissible customary matters. So we do not refer to them as innovation, unless we only intend in a linguistic sense, due to the fact that these inventions are new, in that they appeared in a certain time period, and were not present before. (And also these various forms of technology came about when) people were able to (invent) them, while before the people did not have the ability to do so.

It is necessary to have the correct understanding in regards to these matters. Because the people of misguidance will make the truth obscure to the people, saying, "Is everything an act of innovation?!" We respond to them saying, "No, not everything is an act of innovation, rather innovation is everything that is introduced into the *religion*, (not supported) by any evidence from the Book of Allâh or the Sunnah of His Messenger (ﷺ). As for other than this, it is not considered an innovation, but rather it is only from that which Allâh has made lawful for His servants." So there is a difference between (the two)."

⁴ The Author (رحمه الله) says: **"so that perhaps you will succeed"**. Which means: if you want success, which is happiness in

this life and in the next, (you must oh noble reader) hold firmly to the **Rope of Allâh** and **follow the guidance**. This is the path of success.

The word Al-Falâh (i.e. success) means: an abundance of good and the obtainment of happiness. Allâh says:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝٢ ﴾

“Successful indeed are the believers. Those who offer their (prayers) with all solemnity and full submissiveness”. (These verses continue) until Allâh (ﷻ) says:

﴿ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۝٩ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝١١ ﴾

“And those who strictly guard their prayers. These are indeed the inheritors, who shall inherit the Firdaus (Paradise). They shall dwell therein forever.” [Al-Muminoon: I-I I]

These are [some of] the reasons (by which a slave achieves) success.

Therefore, if success is what you aim for (oh noble reader) then there are three matters which you must abide by:

1. Holding firmly to the Book of Allâh.
2. Following the Guidance.
3. And stay away from innovation (in its varying forms).

If you were to fail to fulfill one of these three matters, then indeed you will lose and will never be successful (if you continue upon the path of misguidance). Allâh says:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾﴾

“Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.” [Al-Muminûn:102-103]

The opposite of success is failure; refuge is sought with Allâh (from failure and humiliation). (These people) did not lose [their] wealth, but rather they lost their own selves. A person who loses his own soul, this is the worst kind of loss. Refuge is sought with Allâh.

Allâh says:

﴿قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾﴾

“Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" [Az-Zumar:15]

وَدِنَ بِكِتَابِ اللَّهِ وَالسُّنَنِ الَّتِي

أَتَتْ عَنْ رَسُولِ اللَّهِ تَنْجُو وَتَرْبَحُ

2. And practice⁵ your religion according to the Book of Allâh and the (Sunan)⁶ Prophetic traditions which have been

As for the author's statement: "**Perhaps,**" this is (mentioned to indicate) hope; because according to the sound creed we do not affirm for anyone success unless Allâh affirms it for him in the Qur'ân or upon the tongue of His Messenger (ﷺ). As for the one who is not mentioned in the Book or the Prophetic Sunnah, specifying that he is from the successful ones, we do not affirm for him success. However, we hope for the righteous and we fear for the evil doer. (In addition to this) a Muslim (must) not be deceived by his actions.

So the meaning of the author's statement, (رَحِمَهُ اللَّهُ), "**so that perhaps you will succeed:**" (in other words) do not be deceived by your actions. Rather, it is upon you to perform righteous actions, hoping that Allâh makes you from the successful ones. Do not merely rely upon hope without performing any actions. This is the methodology of the misguided ones; and this is the blameworthy hope. The praiseworthy hope is accompanied with righteous actions. So you perform the (deed) which is a cause (for attaining successful) and then (in addition to this action) you hope for Allâh's (reward as well) ﷺ.

⁵ "And practice," meaning (you oh noble reader must) follow the Book of Allâh and the Sunnah in your religion. Make your

actions in accordance to the Book of Allâh and the Sunnah of His Messenger (ﷺ) and not (derived from) desires, innovations, and newly invented matters.

⁶ **“And the Sunan”**: Sunan is the plural of Sunnah, which means the methodology of the Prophet (ﷺ), the one who said:

“So for you is to observe my Sunnah.” [Collected by At-Tirmithî] meaning: my way, (path, and methodology).

With regards to the definition of Sunnah as mentioned by the Scholars of Hadîth in the science of the prophetic tradition, it is that which has been authentically conveyed from the sayings, actions, tacit approvals, and descriptions of the Prophet (ﷺ). Thus, we see that ‘Sunnah’ has a general meaning, which is the methodology the Messenger (ﷺ) was upon. And likewise, it has a more specific meaning, which is the detailed definition given by the Scholars of Hadîth.

This indicates the necessity of taking the Sunnah as a source for deducting Islâmic Law, (along with) the Qur’ân. The Sunnah is the second source of Al-Islâm after the noble Qur’ân (they are used simultaneously to arrive at religious verdicts).

The Scholars of Islâmic Jurisprudence have developed principles whereby they are able to extract rulings. Some (of these principles) are agreed upon, while other (principles were the subjects of) differing (views). However, there are four principle (Sources) which they all agreed to:

The First Source: The Noble Qur’ân.

The Second Source: The Prophetic Sunnah, because it is the second revelation after the Qur'ân, and Allâh (ﷻ) said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾ ﴿٧﴾

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).” [Al-Hashr:7]

(Also Allâh said):

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾ ﴿٦٣﴾

“And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.” [An-Nûr:63]

This is the second source: the Messenger's Sunnah (ﷺ). He (ﷺ) is as His Lord has described him

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾ ﴿٢﴾

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” [An-Najm:3-4]

For this reason, the People of Knowledge have described the Sunnah as the second revelation after the Noble Qur'ân.

Whatever has been authentically narrated from the Messenger (ﷺ), it is incumbent upon us to accept wholeheartedly, following and implementing it. It is the same whether the narration is reported by a plethora of narrators, or if the narration is reported from a single group of narrators. This is in opposition to those who innovate, rejecting the Sunnah with their saying: "We suffice ourselves with acting according to the Qur'ân only!"

Although it is well known and confirmed that acting according to the Sunnah is indeed acting according to the Qur'ân. Allâh (ﷻ) said,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (٧)

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." [Al-Hashr: 7]

And (how is it that) these indigent ones say, 'Sufficient for us is the Qur'ân!'

Allâh said in His Noble Book:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ﴾ (٨٠)

“He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allâh” [An-Nisâ:80]

(And Allâh says):

﴿وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ (158)

“And follow him so that you may be guided.” [Al-A'râf:158]

(Allâh says):

﴿وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (56)

“And obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh).” [An-Nûr: 56]

So, we see that these unfortunate (and misguided) ones lie with their statement, “We act (only) according to the Qur’ân,” when it is the case that they have indeed neglected the Sunnah.

(In certain instances) issues are mentioned in the Qur’ân in a general sense and the Sunnah is that which helps to clarify and explain them in detail. Allâh (ﷻ) said to His Prophet (ﷺ):

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُّوْنَ﴾ (11)

“And We have also sent down unto you (O Muhammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur’ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.” [An-Nahl:44]

The Sunnah has a strong connection with the Qur’ân, because it clarifies and explains it, giving detail to that which is general within it, and restricting that which is unrestricted within (it). The Qur’ân can be abrogated with the Sunnah and the opposite is true. Likewise the Qur’ân abrogates the Qur’ân and the Sunnah abrogates the Sunnah; so there is a must to (have knowledge) of these matters.

With (these aforementioned points) the (lofty) status of the Sunnah is known in respect to the Qur’ân. It is held in high esteem in Al-Islâm.

Our beloved Prophet (ﷺ) informed us about the likes of these indigently (misguided) ones, who turn away from the Sunnah. He (ﷺ) has warned us from them saying,

“A time is soon to come when a man replete on his couch will speak of my Hadîth (in which I have commanded and forbidden) saying: Here is the Book of Allâh a judge between you and me; that which we find therein which is Halaal, we deem it to be Halaal. And that which we find therein to be Haraam, likewise we deem it Haraam. For indeed, what the Messenger of Allâh has forbidden is like that which Allâh has forbidden.” [Collected by Abû Dâwûd]

Likewise, his (ﷺ) statement: “I have been given the Qur’ân and something similar along with it,” meaning the Sunnah.

Allâh said:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ﴾

“Allâh has sent down to you the Book (The Qur’ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways)” [An-Nisâ:113]

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي

ضَلَالٍ مُبِينٍ﴾

“And instructing them (in) the Book and the wisdom” [âli ‘Imrân:164]

What is meant by ‘the Book’ in this verse is the Qur’ân, while ‘the wisdom’ is the Sunnah.

The Sunnah is absolutely necessary; it is the second fundamental (source) from among the agreed upon sources which evidence is derived.

No consideration is to be given to the difference of opinion of those who turn away from (the Sunnah), because they are from the Khawaarij, the ignorant ones, those who feign knowledge, or they are those who (conceal) an evil intent whereby they want to (gradually) extinguish the religion piece by piece. No attention

should be given to these individuals. Their statements should not be read, rather [this religion is to be extracted] from the pure Sunnah. (This holds true) whether it be the fundamentals or the subsidiary issues, (knowledge is derived from the pure Sunnah). Likewise (oh noble reader), do not pay attention to their statement “that the creed should not be derived from prophetic narrations unless (these narrations) are reported with many different routes, (with varying narrators).” (They say) only the subsidiary issues of the religion (can be supported by narrations which are not reoccurring) because (according to them) they are speculative proofs.

We respond to them saying, “The speculation is with *you all* (Oh people of innovation). Because with the People of True Faith, these narrations are not based upon speculation rather they are that which benefit certainty. As long as they are authentically established (to be) from the Messenger of Allâh (ﷺ), they are considered to be knowledge, and not based upon speculation. Rather the (Islâmic) belief, rulings on social interactions, and anything else can be derived from narrations that are not greatly reoccurring (as long as they are authentic).”

The Third Source: Al-Ijmâ’ (the Consensus of the Scholars). The evidence for it is Allâh’s saying,

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ

الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝١١٥﴾

“And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to

him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!" [An-Nisâ:115]

And the statement of the Prophet (ﷺ):

"Allâh would not unite my ummah upon misguidance."

[Collected by Abû Dâwûd]

The verbal consensus is that which is taken as absolute proof. Whereas, the silent consensus is considered to be speculative proof, because there could be opposition (to this consensus) however it has not become clear. However, if the scholars unanimously take a position, and there is no one in opposition (to it), then it is absolute proof.

The Fourth Source: Al-Qiyâs: Analytical deduction: is the joining of the subsidiary with the origin to arrive at a ruling when there is an effective cause common to both subjects. It is what (the scholars) call Qiyâs-ul-'Illah. Although the majority of scholars have accepted analytical deduction, it has in fact been rejected by the Thâhirî School of Thought, some of the (scholars) of the Hanbalî school of thought, and a small group of the people of knowledge. However, the majority of the ummah agreed with [the usage] of analytical deduction. It can be used as an authentic proof when the conditions mentioned in the books of Islâmic Jurisprudence are fulfilled.

There remain numerous principles or sources for deducing Islâmic Law, for example: the statement of a companion and the concept of Istishâb Al-Usl (i.e. where in the absence of a text the

reported from Allâh's Messenger, in order that you will be saved and (in order that you may) achieve a reward (from Allâh).⁷

general legislative principles of the religion are referred back to). The people of knowledge differed about these affairs, and the difference was quite strong (concerning the validity of these proofs).

As for the differing concerning [the usage] of analytical deduction it is weak; the majority of the scholars [have concurred] (recognizing) analytical deduction as a permissible means of seeking proof. However, it has been reported that Al-Imâm Ahmad said: **"Analytical deduction is to be applied in case of necessity."** [Collected by both Al-Bayhaqî and Adh-Dhahabî].

This is (similar to how) the carcass can only be consumed in cases of dire (hunger when no other food is present, and a person fears death by not eating it). In the case where an actual text is found from the Book or the Sunnah, there is no need for analytical deduction. But if there is no text, analytical deduction is applied out of necessity.

⁷ The Author (رحمه الله) said: **"And practice your religion based on the Book of Allâh and the Sunan which Have come from the Messenger of Allâh in order that you will be saved and (in order that you may) achieve a reward (from Allâh)."**

(This means) that you derive your religion from the Qur'ân and the Sunnah, the authentic narrations. As for that which comes from other than the (Messenger of Allâh ﷺ) then it is to be investigated. If it agrees with the Book and the Sunnah, it is

accepted. But if it is (found to be) in opposition to Book and the Sunnah, it is rejected. This is something which the Great scholars of Old advised with. For example Al-Imâm Shâfi'î (رحمه الله) said: **"When my saying contradicts the saying of the Messenger of Allâh (ﷺ), then take the saying of the Messenger of Allâh (ﷺ) and throw my statement against the wall."**

Al-Imâm Mâlik (رحمه الله) said: **"Each one of us can have our statements accepted or rejected except for the occupant of this grave,"** meaning the Messenger of Allâh (ﷺ).

(Al-Imâm Mâlik) said this while teaching inside the Prophet's Masjid (in Al-Madīnah), henceforth his saying: **'except for the occupant of this grave.'** For indeed the sayings (actions and tacit approvals) of the Messenger (ﷺ) can never be rejected, rather (they must) be accepted (under all circumstances). As for other than him (ﷺ), if their statements agree with the Book and the Sunnah, they are to be accepted, and if they do not, they are to be rejected.

Al-Imâm Abû Hanîfah, the first of the four (famously known) Imâms (رحمهم الله), said: **"If a report reaches you from the Messenger of Allâh (ﷺ) then look no further. If a report reaches you from the Companions of the Messenger of Allâh (ﷺ) then look no further. And if a narration reaches you from the Taabi'een then they are men and we are men."**

This means: that which reaches you from other than Allâh, His Messenger, and the Prophet's Companions, it needs to be investigated, even if it were to come from the best of the people,

even if it came from the Successors to the Companions. If that which comes from them agrees with the Qur'ân and the Sunnah, we accept it. However, if it does not agree, we must reject it.

Al-Imâm Ahmad (رحمه الله) said: "I am amazed at those who know the chain of narration as well as its authenticity, but (instead of accepting the narration they) flock to the opinion of Sufyân!" [Meaning Sufyân At-Thawrî the Faqhî, the Noble Imâm]. Then (Al-Imâm Ahmad) said: "Allâh, the Most High, said,

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾
 ﴿٦٣﴾

"And let those who oppose the Messenger's commandment beware, lest some Fitnah should befall them or a painful torment be inflicted on them." [An-Nûr:63]

It is not permissible to take the statement of *any* scholar, regardless of the level he has reached in jurisprudence or knowledge, unless (his statement is) based upon sound evidence. As for that which goes against the sound evidence, then it is not to be accepted. This is because no one has any statement in the presence of the Messenger's statement (ﷺ). Allâh (ﷻ) said:

﴿ يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا نَفْعَ لَكُمْ بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَانفُوا لِلَّهِ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾
 ﴿١﴾

The Creed of the Salaf in Regards to the Speech of Allâh (ﷻ)

وَقُلْ: غَيْرُ مَخْلُوقٍ كَلَامَ مَلِكِنَا

بِذَلِكَ دَانَ الْأَتْقِيَاءُ وَأُفْصَحُوا

3. And say⁸: (Surely) the Speech of Our Malîk is not created⁹; for (indeed) that was the belief of the righteous ones (who

“O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.” [Al-Hujurât:1]

⁸ From the creed of the People of the Prophetic way and the Unified Body from the Companions, their successors, and all those who followed them, is that they do not possess any doubt in (believing that) the Qur’ân is the true speech of Allâh (ﷻ) which He spoke with and revealed to Jibrîl (ﷺ), who heard it directly from (Allâh) and (then) conveyed it to Muhammad (ﷺ), who in turn conveyed it to his ummah. For Allâh said:

﴿وَلَنَنزِلُكَ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ ﴿١٩٤﴾ لَتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٥﴾ لِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٦﴾﴾

“And truly, this (the Qur’ân) is a revelation from the Lord of all that exists, which the trustworthy Ruh [Jibrîl (Gabriel)] has brought down upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, in the plain Arabic language.” [Ash-Shu’ara:192-195]

(As for Allâh's statement), **"is a revelation from the Lord of all that exists,"** it means (Allâh) spoke with it and it came [directly] from Him, the Most High.

"Which the trustworthy Ruh [Jibrîl (Gabriel)] has brought down," meaning: Jibrîl (ﷺ) the one entrusted with the revelation.

"Upon your heart that you may be (one) of the warners," this is an address to the Messenger (ﷺ), because he (ﷺ) learned it from Jibrîl (ﷺ).

"in the plain Arabic language." The Language of the Qur'ân is Arabic; it is the most eloquent of languages.

Also, Allâh, Exalted Be He, said elsewhere in His Book:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ﴿٢٣﴾﴾

"Verily, this is the Word brought by a most honorable messenger Owner of power, (and high rank) with the Lord of the Throne, Obeyed (by the angels in the heavens), and trustworthy. And (O people) your companion (Muhammadﷺ) is not a madman. And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east)." [At-Takwîr:19-23]

(As for the meaning of Allâh's statement) **"Verily, this is the Word brought by a most honorable messenger"** it refers to Jibreel (ﷺ).

“Owner of power, (and high rank) with the Lord of the Throne,”
meaning: Allāh (ﷻ).

“and high rank” meaning: Jibrīl (ﷺ). Allāh has given him might, power, and a high rank and nearness to Him, the Most High.

“Obeyed” meaning: the Angels obey him.

“trustworthy” meaning: he is trustworthy with Allāh’s revelation.

These are noble characteristics of Jibrīl (ﷺ). He is the one who has been entrusted with Allāh’s revelation, neither adding to it nor taking anything away from it. (Rather) he only conveyed it as he was appointed by Allāh, the Mighty and Majestic, to do.

Then Allāh said, **“And (O people) your companion,”** meaning Muhammad (ﷺ) **“is not a madman,”** meaning: as polytheists used to label him. Here Allāh is negating any form of madness from him.

“And indeed he (Muhammad ﷺ) saw him” meaning: he saw Jibrīl in his true Angelic form (in the clear horizon) at the Valley of Makkah.

“in the clear horizon:” Meaning in the sky, he saw him with his eyes.

Allāh also said in His Noble Book:

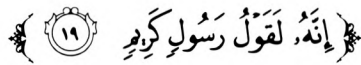
﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ﴾

“And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).” [An-Najm:13]

This means Prophet Muhammad (ﷺ) saw Jibrîl another time at the lote-tree of the utmost boundary, the Night of Al-Mi'râj. So, our Prophet Muhammad (ﷺ) saw Jibrîl in his true form in which Allâh has created him twice: once when he (ﷺ) was in Makkah and another time on the night ascension at the lote-tree of the utmost boundary. As for other than these two occasions Jibrîl would come to the Prophet Muhammad (ﷺ) in the form of a man, while he (ﷺ) was with his companions, they would see Jibrîl as a man. They were not able to bear seeing him in his true Angelic form.

This is a record of the chain of the Noble Qur'ân: the Ummah of Muhammad (ﷺ) learned (the Qur'ân) from him (ﷺ), he learned it from Jibrîl (ﷺ), who (heard) it from Allâh, the Mighty and Majestic, and it is the speech of Allâh.

As for it being ascribed to the Angel in Allâh's statement,



“Verily, this is the Word (this Qur'ân brought by) a most honorable messenger [Jibrîl, from Allâh to Prophet Muhammad ﷺ].” [At-Takwîr:19]

and it being ascribed to Muhammad (ﷺ) in the statement,

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ﴿٤١﴾ ﴾

“That this is verily, the word of an honored Messenger. It is not the word of a poet.” [Al-Haqqah:40-41]

It is attributed to them by way of conveyance. Both Muhammad (ﷺ) and Jibrîl (عليه السلام) were responsible for conveying the Speech of Allâh, the Mighty and Majestic.

As for Speech, it is attributed to the [initial] speaker [who spoke the words] and it is not attributed to the one who conveyed it [on behalf of the speaker]; because it is not possible for speech to come from three initial speakers. So Allâh has informed [us] that it is His speech. (At the same time) Allâh attributed it to the Angelic Messenger and the Human messenger from the perspective of conveyance *only*. It is the Speech of Allâh, from Him it began. And it is the speech of Jibrîl and Muhammad (only) in terms of them conveying the words of their Lord (ﷺ).

The Muslims harbor no doubt about the Qur’ân being the uncreated revealed Speech of Allâh. He (ﷺ) said:

﴿ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاْعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ ﴾

“Verily We have sent down the Book to you (O Muhammad ﷺ)”
[Az-Zumar:2]

He also said,

﴿ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ١ ﴾

“The revelation of this Book (the Qur’ân) is from Allâh, the All-Mighty, the All-Wise.” [Az-Zumar:1]

Allâh said,

﴿ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ١١٤ ﴾

“Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. [Al-An‘âm:114]

Allâh, the Mighty and Majestic, described it as His speech in His saying:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتْلُغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ٦ ﴾

“And if anyone of the polytheists seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur’ân), and then escort him to where he can be secure. That is because they are men who know not.” [At-Tawbah:6]

Allâh also mentioned,

﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ مِنْ ١٥ ﴾

“They want to change Allâh's Words.” [Al-Fath:15]

So Allâh described it as being His Speech and that it is He who has revealed it.

As for the Ashâ'rah they say, “The Qur’ân is that which is written in the Preserved Tablet and Jibrîl took it from there and then he revealed it to Muhammad (ﷺ)”

(We say) this is a false statement. (Certainly) Jibrîl did not take it from the Preserved Tablet. Rather, he only received it from Allâh, the Most High. Yes, the Qur’ân is *written* in the Preserved Tablet just as Allâh has informed,

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿١١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿١٢﴾﴾

“Nay! This is a Glorious Qur’ân, (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!” [Al-Burûj:21-22]

Allâh also says,

﴿وَلَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّ حَكِيمٌ ﴿٤﴾﴾

“And verily, it is in the Mother of the Book (i.e. Al-Lauh Al-Mahfûz), with Us, indeed exalted, full of wisdom.” [Az-Zukhrâf:4] Meaning: the Qur’ân. No doubt it is written in the Preserved Tablet.

However, Jibrîl did not receive it from there as the Ashâ'rah allege. Rather (it was revealed to him) directly from Allâh. Thus

it is mandatory to know this, because this is (a deviant point) that is mentioned in the creedal (works) of the Ashâ'rah. The Noble Shaykh Muhammad bin Ibrâhîm (رحمه الله) refuted this statement in his treatise entitled The Clear Response to how the Noble Qur'ân was Revealed. He refuted this claim, and proved it to be mere falsehood. This statement, that Jibrîl took (the Qur'ân) from the Preserved Tablet, is only a means to arrive (at the belief) that Allâh created (His Speech) in the Preserved Tablet as was said by the Jahmiyyah. This (is no doubt) a (belief) from the Jahmiyyah, and is a false and absurd statement which is obligatory to be mindful of.

From Allâh's attributes which denote action is His Speech. Just like He creates, provides, gives life and death, and disposes of affairs, He (ﷻ) speaks with words befitting His Majesty, just like the rest of His perfect attributes (befit His majesty). He speaks when He wills, with what He wills, and if He wills.

Allâh's speech is eternal of type, but its individual incidences are momentary. He speaks when He wills. He spoke with the Qur'ân at the time of it being revealed. He spoke to Jibrîl, Mûsâ, and our Prophet Muhammad (ﷺ) on the Night of Al-Isrâ (and Al-Mi'râj). And before that He spoke to Âdam (ﷺ). Allâh will speak on the Day of Judgment, and will bring the people to account. He will speak to the believers in Paradise and (likewise) they will speak to Him. So Allâh speaks with Speech that is eternal of type it has no beginning like the rest of His Perfect Attributes, while at the same time its individual incidences are momentary.

All of the Books revealed to the Prophets (عليكم السلام) are the Speech of Allâh. From among them is the Noble Qur'ân, which is the greatest of them all. (For indeed) Allâh made it as a (witness) over the (previous revelations). For it is literally His uncreated revealed speech, and (is) not figuratively (ascribed to Him). This is the methodology of the People of the Prophetic Way and the Unified Group; and (this) is what they clearly stated about this (topic).

The Muslims during the time of the Companions did not harbor any doubt concerning this (creedal issue). (Rather) this fitnah appeared (at the hands of) the Jahmiyyah, those who said, "The Qur'ân is created." When the Mu'tazilah and the Asha'irah, offshoots of the Jahmiyyah, appeared the People of the Prophetic Way and the Unified Group refuted them. (They) clarified that the Qur'ân was revealed, not created, which eradicated the statement (of the deviant opposition). When someone says, "The Qur'ân is created," then what this means in reality is that Allâh does not speak and one who does not speak is not deserving of worship. As Allâh informed us about Ibrahim's statement (عليه السلام) to his father,

﴿إِذْ قَالَ لِأَبِيهِ يَأْتَبَتْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ

شَيْئًا ﴿٤٢﴾

"When he said to his father, 'O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?'"

[Maryam:42]

That which does not hear and see is inanimate object. Allâh, the Most High, mentioned in another verse,

﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ ۚ أَلَّا يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ﴾ (١٤٨)

“And the people of Mûsâ made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way?” [Al-‘Arâf:148]

It could not speak to them because it was an inanimate object. This shows that a thing which does not speak does not deserve to be worshipped. Just as Allâh mentioned in another verse:

﴿فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾ (٨٩)

“Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "this is your ilah (god), and the ilah (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god)." Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?" [Taha:88-89]

In summary: the one who does not speak is not suitable for Lordship nor worship, because he is deficient. How is Allâh going to command, forbid, and administrate the affairs while He cannot even speak?! This in reality is rendering Allâh powerless and incapable. Allâh, the Mighty and Majestic said,

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ (١٠٩)

“Say (O Muhammad ﷺ to mankind): ‘If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.’” [Al-Kahf:109]

(Allâh also mentioned):

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (٢٧)

“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.” [Luqmân :27]

The words of Allâh with which He always and forever commands, prohibits, and administrates (the affairs of the Universe) cannot be enumerated, and neither can the Oceans and pens of the world write them down.

The Jahmiyyah say: "The Speech of Allâh is created." This statement describes Allâh with weakness, and (implies) that He does not speak, command, or prohibits. It also implies that the Quran is not the Speech of Allâh. Even though the Qur'ân is the first source from which evidence is extracted. So if it is not the Speech of Allâh then how can it be used as a proof?!

(This statement of theirs) is (originally) a Jewish conspiracy; because the origin of the Jahmiyyah's methodology is taken from the Jews, as Shaykh Al-Islâm Ibn Taymiyyah (رحمه الله) mentioned in his treatise entitled Al-Hamawiyah.

This is not strange coming from the Jews, may Allâh curse them, (for indeed they are) those who (are known to have) distorted and changed the words of Allâh. (So by them planting this deviant creed) this is a strategy to eradicate the Qur'ân which is with Muslims. This is their evil methodology. It was for this reason that the Muslim Scholars undertook the task of refuting and rejecting their statements, clarifying their hidden futility.

As for the one who says: verily this issue regarding the statement, "the Qur'ân is created" does not require so much attention, because it is from the speech which is void of any true benefit, as is said by some of the so-called skillful contemporary writers, who claim to have knowledge – (we emphatically say to them) this is a false statement. (Rather) this (argument of theirs is nothing more than a) belittling of a very perilous affair which it is not befitting to be negligent concerning. So in reality it is not a waste of words to address this issue like the absurd claim of these ignoramuses.

This speech of theirs is a depreciation of those scholars who busied themselves with refuting the likes of this absurd ideology (to the extent) some were beaten, imprisoned, and even killed like Al-Imâm Ahmad (رحمه الله) because of this issue. Then after all of this someone comes along and says, "This is an insignificant matter which one needs not busy himself with so vigorously?!"

This statement either comes from someone who is ignorant, void of any knowledge, or someone who is upon falsehood, pretending to be ignorant and (only) desires that the Jahmiyyah, Mu'tazilah and Ashâ'irah not be refuted.

Some of them say, "The people are free to do as they like; do not prohibit the people from freedom of opinion, nor freedom of speech." In other words (they are saying): do not refute falsehood, do not clarify the truth! Each person has a right to his/her opinion or speech. (We say to these individuals): if the situation were truly like this, the world would be nothing short of chaotic.

It is a must one recognizes these plots and evils which are (concocted) in order to harm the Muslims.

⁹ The Author's (رحمه الله) statement **"(Surely) the Speech of Our Malîk is not created:"** this is a refutation against the Jahmiyyah and whoever takes their position.

And (The Author's) statement **"is the Speech of our Malîk (i.e. King)"**: The Malîk (i.e. King) is the Mâlîk (i.e. Owner). And Allâh, the Mighty and Majestic, is (indeed) the owner. For He said,

﴿ تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (١)

“Blessed be He in Whose Hand is the kingdom; and He is Able to do all things.” [Al-Mulk:I]

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (٢)

“Say (O Muhammad ﷺ): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.” [âli Imrân: 26]

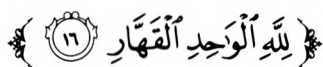
Allâh, Exalted is He, is the Possessor of the Kingdom. As for the kings from the children of Adam, their kingdoms are such that they are exposed: Allâh gives (ownership) to who He wills from amongst them and He takes (ownership) from them and gives it to another. (Their kingdoms) are such that they are constantly circulating. As for the everlasting kingdom which will never cease, it is Allâh's Ownership (of everything.) And when the hour is established Allâh, Exalted is He, will say:

﴿ لِمَنِ الْمُلْكُ الْيَوْمَ ﴾ (٣)

preceded us), and such was what they (eloquently) expressed.
10

“Whose is the kingdom this Day?” [Ghâfir:16]

No one will respond and no one will speak. If someone had a legitimate claim they would have said, “The kingdom is mine.” Allâh (ﷻ) then answers Himself (saying),



“It is Allâh's the One, the Irresistible!” [Ghâfir:16]

And there is no one who opposes this, for the Kingdom belongs to Allâh, Exalted is He. He only bestows to whom He wills something of the kingdom for a limited period of time, then that person either dies or it is taken from him by brute force.

¹⁰ The Author's (رحمه الله) statement **“That was”** meaning: the (belief that) Qur'ân is not created.

“the belief of the righteous ones (who preceded us)”: the pious ones from the Muslim Scholars believed this statement.

“they eloquently expressed:” they made it known to the people and said: “The Qur'ân is revealed, not created.” And they did not remain silent and say: “These are (the people's) opinions, leave the people alone [they have a right] to freedom of speech, and opinion.” Rather, they expressed (this creed) with the highest level of eloquence. They debated, argued, and authored books all in refutation of this (corrupt) statement (i.e the statement that

The One Who Halts In regards to the saying 'The Qur'ân is Created'

وَلَا تَكُ فِي الْقُرْآنِ بِالْوَقْفِ قَائِلًا

كَمَا قَالَ أَتْبَاعُ لَجْهِمْ وَأَسْجَحُوا

4. And do not be (from those who) do not take a stance pertaining to the Qur'ân¹¹, as was the case with the followers of Jahm¹², and they Asjahu (i.e. they were overly lenient).¹³

Allâh's Speech is created), because of its dangers, repugnancy, and because of what it includes of belittling Allâh. So it is not possible for the people of knowledge to be silent in the face of this (evil) statement, and neither is it possible for them to be lenient about it.

¹¹The Author's (رحمه الله) statement "And do not be from those who do not take a stance pertaining to the Qur'ân": From the Jahmiyyah are those who clearly stated that the Qur'ân is created, they are the heads of the Jahmiyyah. And (also) there were those from amongst them who said: "I do not say it is created or that it is not created, rather I refrain from saying anything!" This person is a mute devil! Because if he is hesitant or is reluctant to say that the Qur'ân is not created, then he will confuse the people into believing that it *is* created. So it is an absolute must that he clarifies his position, not remaining hesitant.

So when (the people of innovation) say (The Quran) is created, do not be hesitant [to clarify your position]. (If you remain silent) this means you are aiding them, although you are not clearly stating (that the Quran is created). Thus it is not permissible to remain (silently) hesitant in this situation.

This is the methodology of the Wâqifah, those who do not say the Qur'ân is created *or* uncreated, which is considered (a form of) concealing the clarification of the truth. Also (this methodology) gives the probability that the Jahmiyyah's position *may* be correct, when it is the case that (their statement) is not refuted, exposed, and made apparent.

So the one who has doubt concerning whether or not the Qur'ân is created or not created and is reluctant, then he by all means is a Jahmî. If not, he would have made his position known, proclaiming (openly) "The Qur'ân is not created." However, he hides behind (the methodology of not) taking a position.

In reality this (methodology) is worse than that of the Jahmiyyah; because (The Jahmiyyah) openly expressed their position, thus (their deviance) was well known. As for this person, he deceives the people with his (false sense of) piety, and that (he is too righteous to even) utter a word about this affair. Therefore, taking no position is not sufficient. Rather, one must (openly) clarify the fallaciousness of this statement (that the Qur'ân is created).

¹² **"As was the case with the followers of Jahm":** (The Author placed) them from among the followers of Jahm Bin Safwân, because if they were not from the followers of Jahm then they would have not remained hesitant (about taking a clear position). Rather they would have openly refuted them, announcing (it to the people). It is as if the Jahmiyyah, when they saw that the people did not agree with them in their statement (that the Qur'ân is created), they sought refuge in this stratagem (of not

ولا تقل القرآن خلقاً قراءة

فإنَّ الكلامَ الله باللفظِ يوضحُ

taking any stance), in order to conceal their falsehood. For this reason when Al-Imâm Ahmad (رحمه الله) was asked about (not taking a stance concerning whether the Qur'ân is created or not) he responded saying: **"If this were [the case] before the Jahmiyah said what they said (in regards to the Qur'ân being created) then we would have not (spoken about the issue of whether the Qur'ân was created). As for after they said their repugnant statement it became incumbent upon us to announce its falseness and refute it."** This is the meaning of Al-Imâm Ahmad's (رحمه الله) statement in regards to this issue of being reluctant to say anything [against] the [position] of the Qur'ân being created.

¹³ **"And they Asjahû (i.e. they were overly lenient)"** Al-Isjâh: means leniency and gentleness. So they were overly lenient (about this serious issue). In some copies (of Al-Hâ'iyah), instead of the verb Asjahu (i.e. they were lenient) the verb "Asmahu" from As-Simâh (i.e. pardoning and tolerance) is used, meaning they tolerated this and that. Regardless of whether (the treatise mentions that) they were lenient or that they were overly tolerant, the meaning is that they did not reject (the statement of the Jahmiyyah), they only displayed leniency in regards to the position of the Jahmiyyah, not refuting their statement, rather, they refused to take a clear stance in this issue.

5. And do not say that the Quran is created, meaning: its recitation, Since the Speech of Allâh, through its recitation, is made clear.¹⁴

¹⁴ This is the third (deviant) methodology concerning this issue.

The First Methodology: Openly proclaiming that the Qur'ân is created.

The Second Methodology: hesitation or reluctance: Not saying whether it is created or not created.

The Third Methodology: saying: "The utterance of the Qur'ân is created." So the one who takes this position would say, "My recitation of the Quran is created."

This, in reality, is dishonest trickery around the statement that "The Qur'ân is created." It is not permissible for you to say, "My recitation of the Qur'ân is created" and nor is it permissible for you to say, "Your recitation is *not* created." Rather, it is upon you to be detailed (as to what you actually intend).

If you say, "my recitation of the Qur'ân is created" and do not explain in detail, then this is the way of the Jahmiyyah. (Likewise) if you say, "my recitation of the Qur'ân is *not* created" then this *also* supports the methodology of the Jahmiyyah. That is because when you say: "my recitation of the Qur'ân is not created" then you would have entered your actions into the actions of Allâh (ﷻ) and you would have made your actions uncreated. This is the methodology of the Qadariyyah, those who deny the Divine Decree, (and assert that) the slaves are the inventors and creators of their own actions.

So, a detailed explanation is absolutely necessary. (For example) you (ask): “what do you intend by your statement, ‘My recitation of the Qur’ân is created.’” Do you intend your utterance and your recitation or do you intend that which is being uttered and recited (i.e. the Qur’ân itself)?

If you intend that which is being uttered, then it is not created. It is the Speech of Allâh (ﷻ). And if you intend your actual pronunciation, which you pronounce with your tongue, then it is created. Because your tongue, voice, and utterance is all created. However, that which is being pronounced, and conveyed by the recitation, it is not created. It is incumbent upon you that you give a detailed explanation.

(The people of innovation) desire generalities. They want you to say: “My recitation of the Qur’ân is created or not created.” So by way of this trickery, they enter (to spread their misguidance). Therefore you must explicitly explain (what you intend); in order to cut off (every) pathway (they use to lead people astray).

Due to this, the People of the Sunnah would say: **“The voice is the voice of the reciter, (while) the speech is the speech of the Creator.”**

Meaning: that which is uttered is the Speech of Allâh (ﷻ). As for the pronunciation and the diction, it is the speech of the created; his voice and annunciation is created. For this reason people’s recitations and voices differ. There are some whose voices are beautiful and there are some whose voices are not so beautiful. There are some whose voices are good, while others are not so

good. This is a proof that the voice is created. The reciters differ from one to another. Some of them have been given a beautiful voice, while others have been given less than that. As for the Speech of Allâh (ﷻ) it is a must that it is at the utmost level of perfection.

(One must fully understand that The People of Sunnah) did not desire to enter into this [affair]. However, (the people of innovation) forced the Muslims (to enter into this issue). So it became necessary for it to be exposed and clarified. (But) in reality it is a calamity [which has befallen the Ummah]. Had it not been that Allâh, Exalted is He, sent scholars in order that they clarify it, this affair would have been obscure to many people.

Therefore (the people of misguidance) have three methodologies (pertaining to this issue):

The First Methodology: That of the Jahmiyyah those who say the Qur'ân is created.

The Second Methodology: That of the Wâqifah (those who do not take a stance).

The Third Methodology: That of the Lafthiyyah, the position of saying, "My recitation is created or not created."

So we respond to them [saying]: It is a must that you explain this matter with detail. If you intend by it your pronunciation with your voice, then this is created. However, if you intend the thing that is uttered or recited, then it is the Speech of Allâh and is uncreated. For this reason it comes in a prophetic narration:

Seeing Allâh (ﷻ)

وَقُلْ يَتَجَلَّىٰ اللَّهُ لِلْخَلْقِ جَهْرَةً

كَمَا الْبَدْرُ لَا يَخْفَىٰ وَرَبُّكَ أَوْضَحُ

6. ¹⁵And say: Allâh will make His self visible to the creation, openly, Just as the full moon is not hidden (on a clear night),

“Beautify the Qur’ân with your voices.” [Collected by Abû Dawûd]

It is sought from the reciter to beautify his voice when reciting the Qur’ân. The Messenger of Allâh (ﷺ) used to be amazed when the Qur’ân was recited with a beautiful voice. He (ﷺ) used to listen to Ubay bin Ka’b’s (رضي الله عنه) recitation when he would pray at night. This is because Allâh gave him a very beautiful voice. So the Prophet (ﷺ) used to listen to him. Also, one time he (ﷺ) (asked) ‘Abdullâh bin Mas’ûd (رضي الله عنه) to recite to him. So he (ﷺ) said to him: **“I love to hear the [Qur’ân] being recited by other than me.”**[Collected by Al-Bukhârî].

So (Ibn Mas’ud) (رضي الله عنه) recited to the (Messenger ﷺ) from the beginning of Surah An-Nisâ. The Prophet (ﷺ) used to love listening to a beautiful voice reciting the Qur’ân. (For indeed) a lovely voice is a blessing from Allâh (ﷻ).

¹⁵ Explanation:

Introduction: This is the matter of seeing Allâh (ﷻ) [i.e. meaning: will the creation see Allâh or not?] The Jahmiyyah and the Mu’tazilah deny that Allâh will be seen, saying Allâh will not be seen since being seen is something specific to those things that

have bodies and Allâh does not have a body. So (they argue) He will not be seen. They completely deny that Allâh will be seen, both in this world and in the Hereafter. We ask Allâh for well-being.

There is another (deviant) group who claims that Allâh will be seen in this world *and* in the Hereafter. This is the position taken by some Sufis.

The position of the third group which is the correct view is that Allâh, the Mighty and Majestic, will be seen in the Hereafter. The inhabitants of Paradise will see Allâh just as it has been frequently reported from the Messenger of Allâh (ﷺ). As for seeing Allâh in this world, then it will not occur because the people do not have the ability to endure seeing Allâh. The proof for this is indicated in the verse where Mûsâ (ﷺ) requested to see Allâh in this world:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَنِي وَلَكِنَّ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرَنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ بُنْتَ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ١٤٣﴾

"And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord

appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers." [Al-'Arâf:143]

This firm mountain became dust due to the Might and Majesty of Allâh, Exalted is He. So how can an individual be able to endure seeing Allâh in this world?!

As for the Hereafter, Allâh will give the people of Paradise a strength enabling them to see their Lord as an honor for them because they believed in Him in this world, although they were unable to see Him. So He will honor them in the Hereafter by showing Himself to them so that they may experience the pure pleasure of seeing Allâh just as it has been frequently reported in the Qur'ân and the Sunnah.

As for the non-believers, due to the fact they did not believe in Him in the worldly life, Allâh will screen them from seeing Him on the Day of Resurrection. Allâh, the Most High, said:

﴿كَلاَّ إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجَبُونَ ﴿١٥﴾﴾

"Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day." [Al-Mutaffifîn:15]

So if the non-believers are screened from seeing Allâh, then what is understood from this is that the believers will *in fact* be able to see Him. If this was not the case, the believers and the non-believers would be equal in the Hereafter. Allâh has distinguished

between the (two groups). (He has) honored the believers, showing Himself to them, meaning He will be visible to them in a manner befitting His Majesty. They will see Him clearly with their eyes with absolute certainty, as the Sun is seen clearly when there are no clouds and how the moon is seen [plainly] when it appears at night in full form. (It is important to note that) these examples are in respect to comparing (the believer's) viewing and *not* a comparison of that which is viewed (for indeed Allâh does not resemble His creation) as it is indicated in authentic narrations.

This is the methodology of the People of the Prophetic Way and the Unified Group in regards to the seeing of Allâh (ﷻ).

Allâh, Exalted is He, said:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ (٢٦)

“For those who have done good is the best and an increase”
[Yûnûs:26]

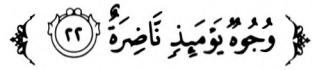
The meaning of “**the best**” in this verse is Paradise, whereas “**an increase**” refers to seeing the face of Allâh (ﷻ) as it is reported in the authentic collection of Al-Imâm Muslim. Allâh (ﷻ) said in another verse:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ (٣٥)

“There they will have all that they desire and We have more”
[Qâf:35]

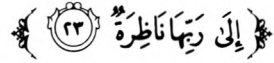
“There they will have all that they desire” meaning in Paradise.
“and We have more” which is to see Allâh (ﷻ).

Also, it comes in another verse,



“Some faces that Day shall be Nâdirah” [Al-Qiyâmah:22]

deriving from the Arabic word “النصرة” (i.e. An-Nudhrah) which means radiant.



“Toward their Lord (they will be) Naathiraa (i.e. Looking)” [Al-Qiyâmah:23]

meaning with their eyesight. The Arabic verb نَظَرَ (i.e. nathara) if it is transitive to the preposition إِلَى (i.e. to) then it means to view with the sight. However if the verb is conveyed alone then its meaning is to wait or to anticipate. And if it is transitive to the preposition فِي (i.e. in) then (the verb) means to reflect and to contemplate as it comes in the statement of Allâh,

﴿ ١٨٥ ﴾ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

“Do they not look in the dominion of the heavens and the earth”
[Al-'Arâf:185]

So three principles are understood from this:

First: The Arabic verb نَظَرَ (i.e. nathara) which usually means to look or to see, if it is conveyed alone, its meaning is to anticipate or to wait.

Second: if it is transitive to the Arabic preposition فِي (i.e. in) its meaning is to contemplate or reflect.

Third: if it is transitive to the preposition إِلَى (i.e. to) then its meaning is viewing with the eyesight.

And this is the principle in regards to the verb نَظَرَ (nathara).

In the verse which is with us here, it is transitive to the preposition إِلَى (i.e to):

﴿ ٢٣ ﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ

“Looking at their Lord (Allâh).” [Al-Qiyâmah:23]

So, this is viewing with the sight. As for Allâh's statement,

﴿ لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾ (١٠٣)

“No vision can grasp Him, but He grasps all vision.” [Al-An‘âm:103]

Grasping is not the same as viewing. You can see the sun and view it, however you cannot grasp it, meaning the sun cannot be seen in a manner that is all encompassing. So the believers will see their Lord on the Day of Resurrection. However they will not be able to fully grasp Allâh, His Magnificence, nor encompass His knowledge. For example, you can see the sun however you will never be able to fully grasp its mass and (distant) boundaries. So if this is the case with the creation, how much more befitting for this to be understood in regards to the Creator, Exalted is He, the Most High?! Thus by negating the fact that Allâh will be grasped does not negate that He can be seen. Rather as the Scholars say, this (actually) indicates that He will (in fact) be seen. However, He cannot be fully grasped, meaning in an encompassing manner. And (reflect on) what Allâh said to Mûsâ,

﴿ قَالَ لَنْ تَرَنِي ﴾ (١٤٣)

“Allâh said: ‘You cannot see Me...’” [Al-‘Arâf:143]

Its meaning is not an eternal negation, rather it applies to the life of this world. The proof is the fact that seeing Allâh has already been established in authentic narrations. Furthermore the grammarians of the Arabic Language say that the Arabic particle

and (surely) your Lord (will be seen on Day of Judgment even) more clearly.¹⁶

لَنْ (i.e. the particle that negates the future) is not a permanent negation but only a temporary one.

¹⁶ The Author's (رحمه الله) saying, "Allâh will make His self-visible to the creation" meaning: He will show Himself and remove His veil. As for the Author's saying "Just as the full moon is not hidden (on a clear night)" this is taken from the prophetic narration:

"Indeed you shall see your Lord just as you see this Moon on a clear night." [Collected by Al-Bukhârî and Muslim]

meaning the night of the Full Moon, either the 14th or 15th of the (Islâmic) month, when the moon is full. In the beginning of the month the moon appears small, and then it increases until it becomes complete in the nights of the full moon. Then it depletes until it becomes a new moon. Allâh says in the Qur'ân:

﴿وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

"And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk." [Yâsîn:39]

The old dried curved date stalk is a duster of date palm that can be seen twisted up when it dries so the moon appears looking like an old dried date stalk.

وَلَيْسَ بِمَوْلُودٍ وَلَيْسَ بِوَالِدٍ

وَلَيْسَ لَهُ شَيْءٌ تَعَالَى الْمَسْبُوحُ

7. And He was not born¹⁷, nor has He fathered anyone¹⁸, Nor is there anything similar to Him, Exalted is He, the Glorified One.

¹⁷ This is taken from the saying of Allâh, the Most High, in Surah Al-Iklâs:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)

"In the Name of Allâh, the Most-Merciful, the Bestower of Mercy. Say (O Muhammad ﷺ): 'He is Allâh, (the) One. Allâh-us-Samad, the Self-Sufficient Master, Whom all creatures need, [He neither eats nor drinks]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.'" [Al-Iklâs:I-4] And it is named the "Chapter of Sincerity" because it is dedicated to singling Allâh out with all worship.

The Qur'ân is divided into three parts:

1. At-Tawhîd, which is information about Allâh, worshipping Him, and the prohibition of associating partners with Him.
2. Commands and prohibitions, which are the (rulings) of the permissible, forbidden, and the Legislative rulings.

3. Information about the Prophets, Messengers, and previous nations, the past and the future, Heaven and Hell.

However (Surah Al-Ikhlâs) is dedicated to the first part which is Islâmic Monotheism, since it is information about Allâh, Exalted is He. For this reason, it is considered to be equal to one third of Qur'ân in virtue. And because it focuses on the Tawhîd of Allâh, the Mighty and Majestic, it was named the Surah of Sincerity.

This Surah is comprised of negation and affirmation. It negates deficiencies from Allâh and affirms perfection for Him. His saying, **"He is Allâh, (the) One,"** and **"Allâh-us-Samad"** both affirm Allâh's perfection. And His saying, **"He begets not, nor was He begotten,"** is a negation whereby Allâh negates deficiencies from Himself and affirms perfection.

"He is Allâh, (the) One" meaning He has no partners in His Lordship, His [exclusive] right to be worshipped, nor in His Names and Attributes. Therefore He is One in respect to all of the three aspects of Islâmic Monotheism.

"Allâh-us-Samad," meaning the One who the creation turns to and seeks their means of sustenance from.

Then Allâh begins to negate. **"He begets not."** Meaning He has no children. Glory be unto Allâh who is free from having children.

This is a refutation against those who say Allâh has children. They are:

- The Christians who say Jesus is the son of Allâh.
- The Jews who say Uzair is the son of Allâh.
- The Polytheists who say the angels are the daughters of Allâh.

So, they have ascribed daughters to Allâh whilst they themselves dislike daughters. Allâh says:

﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ
لَهُمُ الْحُسْنَىٰ لَا جُرْمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ﴾ (٦٢)

“They assign to Allâh that which they dislike (for themselves)”

[An-Nahl: 62]

They are the ones who dislike daughters. So how can they assign [daughters] to Allâh?!

﴿وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ﴾ (٦٢)

“And their tongues assert the falsehood that the better things will be theirs.”

﴿أَمْ لَهُ أَلْبَنَاتٌ وَلَكُمْ أَبْنَاءُ﴾ (٣٩)

“Or has (Allâh) only daughters and you all have sons?” [At-Tûr: 39] meaning they assign daughters unto Allâh whilst disliking them (for) themselves.

“And you all have sons?” Meaning that you (Oh Pagan Arabs) have singled yourselves out as those who have sons (the gender of children) which you prefer and love.

﴿ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ﴾
 ﴿٦٢﴾

“and they assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs.” [An-Nahl:62]

Also, Allāh, Exalted is He said:

﴿ وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ ﴾
 ﴿١٥﴾

“Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him).” [Az-Zukhruf:15]

This is because a child is a part of the parent. Therefore they have likened Allāh to His creation by ascribing a child to Him and He is far removed from that. Next (in this same Surah) Allāh, the Most High, says:

﴿ أَمْ أَخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُمْ بِالْبَنِينَ ﴾ ۝ ١٦ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝ ١٧ أَوْ مَن يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴾ ۝ ١٨

“Or has He taken daughters out of what He has created, and He has selected for you sons? And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief! (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?” [Az-Zukhrâf: 16-18]

So Allâh's statement:

“(Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?” A woman is raised up in adornments because she is in need of embellishments. Thus she is deficient.

“And who in dispute cannot make herself clear” whenever an argument or dispute ensues she is weak and unable to defend herself. So most often she entrusts someone to contend on her behalf. And Allâh says next:

﴿ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثَاءً ﴾ ۝ ١٩

“And they make the angels who themselves are slaves of the Most Gracious (Allâh) females...” [Az-Zukhrâf:19]

They said: “Indeed they are the daughters of Allâh!”

﴿أَشْهَدُوا خَلَقَهُمْ سَتُكْتَبُ شَهَدَتُهُمْ وَيُسْأَلُونَ﴾ (١٩)

“Did they witness their creation? Their testimony will be recorded, and they will be questioned!” [Az-Zukhrâf:19]

The Polytheists describe Allâh as having daughters and the Christians describe Him as having a son who (they say) is Jesus, the Slave and Messenger of Allâh;

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾ (٣٠)

“(Jesus)] said: ‘Verily I am a slave of Allâh. He has given me the Scripture and made me a Prophet.’” [Maryam:30]

(Allâh says about Jesus):

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾ (٥٩)

“(Jesus) was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel.” [Az-Zukhrâf:59]

Jesus is the Servant and Messenger of Allâh; (he is) Allâh’s word which He sent to Mary, and he is a soul from (the souls which

Allâh created). He is not the son of Allâh, the Mighty and Majestic. For Allâh declared,

﴿لَمْ يَكِدْ وَلَمْ يُوَلَدْ﴾

"He begets not, nor was He begotten." [Al-Ikhlâs:3]

Meaning: He has no beginning nor does He have an end. The Prophet (ﷺ) used to supplicate saying,

"O Allâh! You are the First and there is nothing before You. You are the Last and there is nothing after You. You are the Most High and there is nothing above You. You are the Most Near and nothing is nearer than You." [Collected by Muslim]

These are the Attributes of Allâh, the Mighty and Majestic. He is the First, He has no beginning; and He is the Eternal without an end.

(As for) Allâh's statement, **"nor was He begotten,"** this is a negation of Allâh having a partner or being likened to the creation. This is because a child resembles the parent; they share similar qualities. The child is such that his existence is only due to a need, and Allâh (ﷻ) is far above that:

﴿ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾ (٦٨)

"They (Jews, Christians and pagans) say: 'Allâh has begotten a son (children).' Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not." [Yûnûs:68]

Allâh, Exalted is He, is far removed from being in need of offspring. As for you (oh noble reader), then this is something which *you* are in need of. As it is the case with the person who has no offspring, he would be incapable and weak. Thus he is in need of children to aid and assist him.

"Nor was He begotten," This is a negation of Allâh having a beginning.

"And there is no one kufwan to Him (i.e co-equal or comparable unto Him)," Al-Kufwu means a resemblance and co-equal. Allâh does not have anyone who is similar or comparable to Him. (So this verse) means there is no one who is equivalent, similar, or comparable to Allâh.

Allâh's saying

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾ (١١)

The Jahmiyyah's Denial that the Slaves will see their Lord

وَقَدْ يُنْكِرُ الْجَاهِمِيُّ هَذَا، وَعِنْدَنَا

بِمِصْدَاقِ مَا قُلْنَا حَدِيثَ مُصَرَّحٍ

رَوَاهُ جَرِيرٌ عَنْ مَقَالِ مُحَمَّدٍ

فَقُلْ مِثْلَمَا قَدْ قَالَ فِي ذَاكَ تَنْجَحُ

“There is nothing like unto Him,” [Ash-Shûrâ: I I]

this verse is negating that anyone is comparable to Allâh.

And Allâh said:

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۖ ﴾

“Do you know of any who is similar to Him?” [Maryam:65]

Meaning: do you know anyone who is similar or equal to Allâh in reality? This does not imply that no one can be named with (some) of Allâh's names such as Mâlik and Azîz.

¹⁸ The saying of the Author (رحمه الله): “And He was not born, nor has He fathered anyone.” This is also derived from Surah Al-Ikhlâs, in which there is an affirmation of Allâh's uniqueness and the fact that all of creation is in need of Him. Allâh negated having children or parents for Himself. He negated there being anything similar or comparable to him (ﷻ). So no one from His creation resembles Him.

8. And indeed a Jahmî rejects this¹⁹, however, we have a clarifying hadith as confirmation of what we say
9. Jarîr narrated²⁰ it from the statement of Muhammad²¹, so say what he said concerning that issue, and you will be successful.

¹⁹ The Jahmiyyah denied that Allâh will be seen in the hereafter, although they had no evidence to support their claim. (As for us) we have many reoccurring narrations by way of a group of Companions, establishing that Allâh will be seen in the hereafter. (ﷺ). Ibn Qayyim (رحمہ اللہ) reported these narrations in his book Hâdî Al-Arwâh ilâ bilâd-il-Afrâh, which is a book about Paradise, its description, and that which is contained in it. In this book, Ibn Qayyim mentions that Allâh will be seen in the Hereafter. (He mentions) the reoccurring narrations, along with their contexts, chains, and narrators.

²⁰ The Author's (رحمہ اللہ) saying, "**Jarîr narrated it.**" (Jarîr) is Jarîr bin 'Abdullâh Al-Bajalî, (ﷺ) and he is from amongst those Companions who narrated (prophetic reports). However, there were others from amongst the companions who narrated (this prophetic narration about seeing Allâh), but the author (رحمہ اللہ) (merely) wanted to give an example.

²¹ "**From the words of Muhammad,**" meaning Jarîr narrated it from the words of Muhammad, the Messenger of Allâh (ﷺ). Therefore, (oh gentle reader), say what the Messenger (ﷺ) said and you will be successful. Do not oppose it or else you will be amongst the losers. This is because the Messenger (ﷺ) did not speak from his own desires. (As Allâh has revealed)

The Jahmiyyah with regards to the Hands of Allâh

وقد يُنْكِرُ الْجَهْمِيَّةُ أَيْضًا يَمِينَهُ

وَكِلْنَا يَدَيْهِ بِالْفَوَاضِلِ تَنْفَحُ

10. And certainly a Jahmî²² will deny²³ His Right Hand as well²⁴,
While both of His Hands are (constantly, never ceasing)

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

“Nor does he (i.e. Muhammad) speak of (his own) desire. It is **only a Revelation revealed.**” [An-Najm:3-4] His speech is the truth and doubt cannot even come near it.

²² A Jahmî is the one who adheres to the methodology of Al-Jahm bin Safwân, who took his methodology from Ja'd Bin Dirham.

²³ The Author (رحمه الله) said: “**And certainly a Jahmî will deny**” meaning the followers of Al-Jahm bin Safwân denied Allâh’s Beautiful Names and Perfect Attributes. This no doubt is from his heinous methodology. But in reality he has an evil methodology (and approach) to a number of affairs regarding belief. And from among them is denying Allâh’s most Beautiful Names and Perfect Attributes. Concerning the author’s saying

[وقد] (i.e. “**And certainly**” i.e. which indicates affirmation)): (in the Arabic language) this is known as a particle of certainty which can be used with both the perfect and imperfect tense and sometimes it can denote that which occurs ‘rarely’. For example: (the caller to the prayer reads in the Iqaamah,) “*Certainly* the

prayer is established.” (And from the places where this particle is used with this meaning) is the statement of Allâh (ﷻ):

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا﴾ (١٨١)

“Indeed, Allâh has heard the statement of those (Jews) who say: ‘Truly, Allâh is poor and we are rich!’” We shall record what they have said...” [Âli Imrân:181] Here it comes with the meaning of certainly.

An example when it denotes the meaning of ‘rarely’ is in the statement: قد يجود البخيل (i.e. “Rarely (it is the case that) a miser may show generosity.”

But here the author is not using it with the meaning of At-Taqlîl (i.e. minimizing the likeliness or rarely), he is only using it with the meaning of At-Tahqîq (i.e. affirmation or certainly) as it comes in the statement of Allâh, the Mighty and Majestic:

﴿قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ﴾ (١٨)

“Allâh certainly knows those among you who keep back (men) from fighting in Allâh's Cause...” [Al-Ahzâb:18] This is an affirmation.

²⁴ The Author's (رحمه الله) saying, "as well:" meaning just as they denied that Allâh will be seen (يُرى) they also deny that Allâh has hands.

Allâh, Exalted is He, has innate attributes, such as the His Two Hands, His Face, His Two Feet, and His Fingers. Also, He has Attributes (associated) with His actions such as His descending, rising (above the throne), speaking, and creating.

Those of Allâh's innate attributes, Exalted is He, which have been affirmed by evidence then we also affirm them for Him, the Mighty and Majestic. (This creed is) in opposition to those who deny and negate the Beautiful Names of Allâh and His perfect Attributes, (at the head of which) are the Jahmiyyah. (This creed of the People of Sunnah) is also in opposition to those who liken Allâh (to His creation), going extreme in their affirmation of Allâh's Attributes to the extent that they likened the Attributes of Allâh to that of His creation. These two groups are at two opposing (extremes): one group goes to the extremes in distancing (Allâh from deficiency as they claim), leading them to negate Allâh's Beautiful Names and Perfect Attributes. The other group goes to the extreme in affirmation, to the point they liken Allâh to His creation.

While, the People of the Prophetic Way and the United Body tread the middle course, affirming for Allâh what He has affirmed for Himself of His Inherent and Active Attributes. (Their way) is in opposition to those who (go to the extremes) in denying and negating. (The People of the Prophetic Way) affirm without

likening, which opposes those who liken Allâh to His creation.
(This is) as Allâh, Exalted is He, said about Himself,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him and He is the All-Hearer, the All-Seer,” [Ash-Shûrâ: 11]

(Allâh’s Statement): “There is nothing Like unto Him” is a refutation of those who liken Allâh to His creation,

“and He is the All-Hearer, the All-Seer,” is a refutation of those who deny (Allâh’s unique Names & Attributes).

(This verse represents) the Methodology of the People of the Prophetic Way and the Unified Body.

Allâh, Exalted is He, has attributes that are inherent as well as active Attributes (connected with His Will). For example His rising (above the throne), descending, creating, providing, and speaking: all of these are from His actions, the Most High is He.

From His inherent attributes are His Two Hands, which have been established from the Speech of Allâh, Exalted is He, and the Sunnah of His Messenger Muhammad (ﷺ). As for that which comes in the Speech of Allâh, it is His saying,

﴿وَالسَّمَوَاتُ مَطْوِيَّتٌ بِيَمِينِهِ﴾

“The whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand” [Az-Zumar: 67]

(Likewise the Statement of Allâh)

﴿ قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ۖ ﴾

“(Allâh) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands?" [Sâd:75] Meaning: to Âdam (ﷺ).

It is reported in a prophetic tradition: **“The right hand of Allâh is full and overflowing, nothing would diminish it, by overspending day and night.”** [Collected by Al-Bukhârî and Muslim]

And (there are other proofs found) in the authentic narrations that contain within them the affirmation of the Two Hands and Hand for Allâh (ﷻ) as it is well-known in the Arabic Language. They are two actual Hands. However, they are not like the hands of the creation. Rather they are hands which befit Allâh’s might and majesty; none knows how they are except Allâh (alone), Exalted is He.

Thus, we affirm them upon their true meanings without offering (explanations for the reality). Also, we negate that they share any resemblance (to the creation) whatsoever; for they are not like the hands of the creation. This is the methodology of the People of the Prophetic Way and the Unified Group in conformity with the Book of Allâh and the Sunnah of His Messenger (ﷺ). Their approach in regards (to the Two Hands of Allâh) is the same

with the rest of the Beautiful Names and Perfect Attributes of Allâh (ﷻ).

As for the People of negation and denial, they are those who deny that Allâh has two hands, as they negate the rest of His Most Perfect Attributes. For verily they distort (the attributes of Allâh) changing their meanings, saying Allâh's Hands mean power or favor. They say about Allâh's statement, **"What prevents you from prostrating yourself to one whom I have created with Both My Hands,"** that it means He created (Âdam) with His power!

So (we say to) them: Allâh, Exalted is He, mentions Hands in the dual form, so is it that Allâh, the Most High, has two powers or one?!

(They can only respond with) one answer, saying that Allâh has only one power, and it is incorrect to say that He has two powers.

Regarding Allâh's statement: **"to one whom I have created with Both My Hands"** is it saying that He created him with two powers?! No, no one says this.

As for interpreting "Hand" to mean favor, it is as if you were to say (in the Arabic Language): "You have a hand with me," meaning, "You have a favor with me."

If one of them were to say about Allâh's statement, **"to one whom I have created with Both My Hands,"** that it means He created him with His two favors, then (respond to him) saying, "Does Allâh, the Mighty and Majestic, only have two favors or are all the favors from Him?!"

(Also, if that be the case that Allâh's Hand means power) then there is no difference between (the creation of) Âdam (ﷺ) and someone other than him. For indeed Allâh created all of (His) creation with His power. So (with this false distortion of the meaning of Hand) there would be no distinction between Âdam and someone else from the creation. Although Allâh, Exalted is He, distinguished Âdam, when He mentioned:

“to one whom I have created with Both My Hands.” Therefore this is a point of refutation against those who deny Allâh's Hands, and those who falsely distort its meanings.

As for those who liken Allâh to His creation they are refuted in the Qur'ân with the following statements:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ (١١)

“There is nothing like Him...” [Ash-Shûrâ: I I]

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ (٤)

"And there is none co-equal or comparable unto Him." [Al-Ikhlâs:4]

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾ (٦٥)

“Do you know of any who is similar to Him?” [Maryam:65]

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

“Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).” [Al-Baqarah: 22]

Rivals meaning: that which is comparable to Allâh, resembling Him. Allâh has prohibited that we compare or liken Him to His creation, for there is nothing like unto Him.

(So in regards to the affair of affirming Allâh's Hands) the methodology of the Jahmiyyah is one of denial, negation, and distortion. (That which we have mentioned) is a refutation against their denial of Allâh's Perfect Attributes and Beautiful Names, and their distortion (of the appropriate meanings established by textual proof).

Also within the speech of Allâh is a refutation against the methodology of those who liken and resemble Allâh to His creation. Allâh, the Most High, says:

﴿ قَبَضَتْهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

“And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.” [Az-Zumar:67]

The term right and left [in regards to Allâh's hands] comes in a prophetic narration. Then the Messenger of Allâh (ﷺ) says,

giving out various kinds of bounties (i.e favors, blessings, gifts etc. to His creation, aiding them).²⁵

“Both of His hands are right.” So it is left with the meaning of right. That is a means of glorifying Allâh’s Hand, Exalted is He, from deficiency. Moreover if the servant were to hear a left hand being affirmed for Allâh, it is likely that a thought will occur to him that it resembles the left hand of the creation. This is because the creations’ left is not like its right, rather it is more deficient. And the left hand, as it is known, is used for removing impurity and cleaning, whereas the right hand is used for that which is considered pleasing such as receiving, giving, eating, drinking, and other things as well. So when the servant hears a left hand being affirmed to the Creator it is likely that a thought will occur to him that (the left hand is) more deficient than the right just as it is the case with the created. So the Prophet (ﷺ) negated this delusion by saying: **“Both of His hands are right.”**

²⁵ The Author’s (رحمہ اللہ) statement: **“While both of His Hands (are constantly giving out various kinds of bounties.)”**

It comes in an authentic narration: **"Allâh's Hand is full, and (its fullness) is not affected by the continuous spending, day and night."** He (ﷺ) also said, **"Do you see what He has spent since He created the Heavens and the Earth? Yet all that (spending) has not decreased what is in His Hand."** [Collected by Al-Bukhârî and Muslim]

Allâh, the Mighty and Glorious, gives freely without any limitation or ending. He gives, with His Munificent Hands, to

Allâh's Descending during the Last Third of the Evening

وَقُلْ يَنْزِلُ الْجَبَّارُ فِي كُلِّ لَيْلَةٍ

بَلَا كَيْفَ جَلَّ الْوَاحِدُ الْمُتَمَدِّحُ

- II. And say²⁶: The Ever-Compelling²⁷ descends each night²⁸, without asking about the modality; magnificent²⁹ is the One God³⁰, The Perfect One, He is worthy of all Praise.³¹

His servants. And this is the meaning of the Author's statement:
"While both of His Hands are giving out all kinds of blessings"

When the Jews, may Allâh disfigure them, described Allâh with miserliness:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ﴾

The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Allâh responded (saying):

﴿ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾

"Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched." [Al-Maaidah:64] meaning with generosity, giving, and munificence.

²⁶ **"And say:"** meaning say Oh Sunni, the one who holds firm to the Book and the Sunnah, say it and have no doubt (do not be hesitant.)

²⁷ The Author (رحمه الله) stated: “**The Ever-Compelling descends**”, meaning Allâh, Exalted and Glorious is He, descends to the lowest Heaven.

²⁸ “**each night,**” this is because the Prophet (ﷺ) informed us of that. (The Prophet ﷺ) is the most knowledgeable of (the creation) concerning his Lord and what is befitting to Him. So, Oh Sunni, say what your Messenger (ﷺ) said and affirm that (Allâh), the Mighty and Glorious, descends (to the Lower heaven when one-third of the night remains). (As for the descending) it is from (Allâh’s) Active Attributes, from Allâh’s actions, which he does according to His will.

The (reports affirming this) matter of Allâh’s descending have been reported continuously, a (substantial number) of Companions have narrated (this issue) from the Prophet (ﷺ). And this narration is in the famous books of Hadîth.

Shaikh Al-Islâm Ibn Taymiyyah wrote an independent work explaining the prophetic tradition about Allâh’s descending. It has been printed separately, and has been included within his Collection of Islâmic Verdicts with the title, The Explanation of the Hadîth of (Allâh’s) Descending.

So, it is incumbent that the descending be affirmed for Allâh, just as His Messenger (ﷺ) affirmed it for Him, that Allâh descends (to the lower heavens) when there remains one-third of the night. This invalidates the Mua’tilah: (this creedal issue) is established with reoccurring narrations. Because (no doubt) it is from the custom of those who deny Allâh’s Attributes that they say, “the

prophetic narrations which have been reported by a *few* narrators cannot be used as evidence in matters of knowledge (i.e. matters of Creed)!" However, they have no strategy to get them around this, because the (reports about Allâh's descending) have been narrated from the Prophet (ﷺ) in large number.

(Allâh's descending) is like the rest of His Perfect Attributes; it does not resemble the descending of His creation. Rather, it is only a descending that befits Allâh, the Mighty and the Glorious. We do not know the modality of His descending. We only affirm it, as it is mentioned: upon its apparent meaning. We believe in it, not distorting its meaning, denying its denotation, nor do we liken (Allâh's descending) to the descending of the creation down from something else (which is also) created. It is a descending that befits Allâh's Greatness, the Most High is He.

These narrations are recurrent. Therefore, the people of denial and distortion are not able to get around them (using futile) strategies. So instead they went to great measures (traveling east and west) in order to distort the meaning. They intend to escape from (the truth), so (instead of affirming Allâh's attributes upon their apparent meaning) they (distort the meaning of) Allâh's descending, saying it means that His Command descends.

We respond to them (saying), "the Prophetic narration (about Allâh's descending) includes Allâh's statement: **"Who is seeking forgiveness, so I can forgive him? And who is asking Me for something, so that I can give it to him? And who is it seeking repentance so that I can accept his repentance?"** So (we ask): is Allâh's Command saying these words?! This is absurd and mere

falsehood (for someone to hold such a belief). The only one saying these words is none other than Allâh, the Mighty and Majestic. (Also from amongst their distortion) is that they say what is meant by Allâh's descending is that an Angel from amongst the Angels is the one who (actually) descends!

We respond (to them saying), "Is it (also) the angel who says (to creation): **"Who is seeking forgiveness so that I can forgive him? And who is asking of Me so that I can grant him his request?"** Are these words from an Angel or from the Lord (of the Angels), Exalted is He?! The answer is no (it is not from an Angel), but rather from none other than Allâh.

The descending in this narration does not mean His command nor does it mean the angel; because the command and the angel do not utter these words which are mentioned in the Hadîth.

Also (from their ways of denying Allâh's descending is their argumentation): looking at the rotation of the Sun around the earth, they say: "How is it possible for Allâh to descend at night when night (time) differs all over the world?! The Sun revolves around the earth, causing it to be day in one part of the world, while it is night time in another (hemisphere). For example if it is day time for us, it is night time for others and likewise the opposite is true." We respond saying: this (type of philosophical debating) is something which we do not partake in; because it is an affair that [belongs] solely to Allâh. For He it is Who has subjected the night and the day, and made one follow the other in succession. And He is the One who has informed us of His descending, so we affirmed it for Allâh, the Most High, not

opposing it by asking how. And nor do we ask: "How can He descend to the lowest Heaven at the last third of the night, when the time changes from one region to another!" This is in regards to the descending of the creation. As for the descending of the Creator, He descends when He wills (in a manner that befits His majesty).

Those who deny Allâh's descending (also argue) saying, "If we affirmed the descending for Allâh, then that would necessitate movement and transition. So, is it that Allâh moves from the Throne to the lowest Heaven?" We reply (saying): this is (the impermissible) seeking out of the modality in which Allâh descends. Also we say, (Allâh) descends as He wills, we do not have the knowledge of the modality of Allâh's descending. Allâh, the Mighty and Majestic, descends how He wills. He has power over everything. He is the Creator of the heavens and the earth. Therefore we do not engross ourselves in this (futile rhetoric).

Indeed we affirm that Allâh descends, as it has been reported. (He descends) to the lowest Heaven when there remains a third of the night. We affirm it, believe in it, and we do not pay attention to the whispers of the Jahmiyyah, those who seek to correct Allâh, the Most High!!! It is as if they are saying: "Oh our Lord descending is not something that is befitting for You." This is because (they believe it is) likening (Allâh) to His Creation. They are those who seek to correct Allâh, Exalted and Glorious is He, and seek to correct the Messenger (ﷺ). It is as if they are more knowledgeable than Allâh (about Himself) and more

knowledgeable than the Messenger (ﷺ) about (His Lord), Exalted is He.

This is considered disrespect to Allâh, Glorious is He. For He has affirmed the descending, while they denied it, saying: This would necessitate this and that, from the false necessities that they propose.

The Author's (رحمه الله) saying: "Al-Jabbâr (i.e. The Ever-Compelling)," meaning Allâh, the Mighty and Majestic. Al-Jabbâr is one of His Beautiful Names.

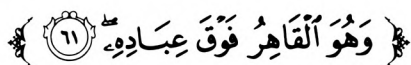
Al-Jabbâr (i.e. The Ever Compelling) has various meanings. From them:

1. The One who repairs His slaves who have fallen into ruin.
2. The One whose Universal (predetermined) commands govern His servants whereby they are unable to escape them. The universal commands of Allâh, Exalted is He, no one is able to refuse or oppose them.
3. And from its linguistic meanings is: The Most High, The One who is Lofty, and Elevated.

Allâh (ﷻ) is High above His servants:

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

"And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things." [Al-An'âm:18]



“He is the Irresistible, (Supreme) over His slaves...” [Al-An‘âm:61]

The Author’s statement, **“And say: Al-Jabbâr (The Ever-Compelling) descends each night,”** just as it has been authentically reported in the prophetic tradition without asking about the modality: meaning we do not know (the reality of) how the descending takes place, because the knowledge of this is with Allâh. Affirming Allâh’s descending does not necessitate these false assertions which have been reported by those who negate (Allâh’s attributes), resembles (Him to His creation), and likens (Him to His slaves). (That is) because we do not (seek to) examine how Allâh descends. Allâh is capable of doing all things and the creation cannot encompass His knowledge. So no one knows how (Allâh’s) Essence is or how His Beautiful Names and Perfect Attributes are, except Him the Most High.

Likewise, Al-Jabbâr (i.e. the Ever-Compeller, Allâh) descends on the evening of Arafah. He boasts of His servants to the Angels saying: **“Look at My servants, they come to Me disheveled covered in dust from every deep and distant (wide) mountain highway (to perform Hajj), I call upon you to bear witness that I have indeed forgave them...”** [Collected in the Musnad of Al-Imâm Ahmad]

This is also another form of descending. Our Lord descends on the evening of Arafah to the lowest heaven just as He descends

every night of the year when there remains one-third of the night. This is from His kindness for His servants and as a mercy for them.

²⁹ The Author (رحمه الله) said: **"magnificent"**: meaning high and exalted is His status and significance above us knowing how [His descending] is, or knowing how His Beautiful Names and Perfect Attributes really are. Included in this is His descending. We affirm the descending and we do not inquire about the modality. The same (principle) applies for the rest of His Perfect Attributes. This is because the descending is something that is known (i.e. its meaning) while the modality is unknown. As Al-Imâm Mâlik (رحمه الله) said when asked about Allâh's rising above His throne. He replied (saying): **"Al-Istawa (i.e. Allâh's rising) is not unknown, and the modality is beyond (one's) comprehension, believing in it is obligatory, and to inquire about it is an innovation."**[See the Book The Refutation of Al-Jahmiyyah by Ad-Dârimî page 33, Al-Maktab Al-Islâmî]

This (response is applicable) to all of Allâh's Perfect Attributes.

³⁰ The Author's Statement: **"Al-Wâhid (i.e. the One God),"** Al-Wâhid is from the Beautiful Names of Allâh, the Most High. He is the One and Only [true God]. The One who no one shares along with Him in His Essence, His Beautiful Names and Perfect Attributes, His Actions and nor in His right to be worshipped.

³¹ **"The Perfect One, worthy of all Praise:"** The One who is described with a description of praise and complete perfection.

إِلَى طَبَقِ الدُّنْيَا يَمُنُّ بِفَضْلِهِ

فَتُفْرَجُ أَبْوَابُ السَّمَاءِ وَتُفْتَحُ

يَقُولُ أَلَا مُسْتَغْفِرُ يَلْقَى غَافِرًا

وَمُسْتَمْنَحُ خَيْرًا وَرِزْقًا فَيَمْنَحُ

12. Down to the lowest heaven³², granting bounties from His Grace,³³ as the gates of the heavens are opened and spread widely.³⁴

³² The Author's saying: "**Down to the lowest heaven:**" meaning Allâh, Exalted is He, descends to the lowest heaven. The heavens are seven in number. Allâh says:

﴿الَّذِينَ تَرَوُا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾

"See you not how Allâh has created the seven heavens one above another?" [Nûh: 15] Some of them are above the others. So, Allâh, the Mighty and Majestic, descends [when] and how He pleases to the lowest heaven: the heaven which is the closest in proximity to the earth.

³³ "**Granting bounties from His Grace,**" It comes in the prophetic narration that Allâh, the Most High, asks "**Is there anyone asking of [Me] so that I may grant him his request?**" No doubt this is from the favors and bounties of Allâh [towards His servant]. He also asks: "**Is there anyone seeking [My] forgiveness so that I may forgive him?**" All of this is from His bounties which He has put forth for His servants, out of His kindness and generosity.

Due to this, it is recommended for the Muslim to stand (praying) at night when one third of the evening remains. (The Muslim) should be awake praying and supplicating to Allâh, begging for His forgiveness. This is (from the times) when supplication is accepted. (The servant) should not deprive himself by sleeping during this time, as is done by many who strip themselves (of reward), (those who) stay up all night (wasting time). So when the last portion of the night remains they are sleep even beyond the time of the obligatory morning prayer! This is deprivation, and Allâh's refuge is sought. It is appropriate for the Muslim to sleep early, and make himself accustom to this habit (because a person can only do something if he becomes accustomed to it) in order that he can (wake up when there remains the last third of the night). Something can only become a habit if it is done constantly. So if he accustoms himself to (going to bed early and waking up at night he will be able to achieve this act of worship). (Likewise), if he accustoms himself to laziness and [constant] sleeping, then it would be hard for him to stand even for the morning prayer. Therefore, it is a must that the Muslim does not allow this golden opportunity to pass him by, this Divine Calling (from Allâh). Rather he should be present (and awake to answer Allâh's Call). Allâh (ﷻ) says while describing His pious servants:

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾

“They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.” [Adh-Dhâriyât:17-18]

13. He says: Is there anyone seeking forgiveness who would like to meet a Forgiver?³⁵ Or is there anyone seeking gifts of



“And those who pray and beg Allâh's Pardon in the last hours of the night.” [âli Imrân:17]

Allâh's forgiveness at the last hours of the night has a special quality which distinguishes it from other times.

³⁴ The Author's (رحمه الله) statement: **“As the gates of the heavens are opened and spread widely”**: meaning the doors of response are opened. Therefore it is befitting for the Muslim to be up at this hour supplicating, seeking forgiveness, and turning to Allâh in repentance, because the doors of response are opened for him. It is a great opportunity [for the servant].

³⁵ The Author's Statement, **“He says: Is there anyone seeking forgiveness who would like to meet a Forgiver?”**: [ألا] this is used in the Arabic Language as an instrument of awareness. It is for the purpose of alerting someone: meaning pay attention to what He, Exalted is He, is about to say.

“who would like to meet a Forgiver?” this is derived from Allâh's statement, **“Is there anyone seeking forgiveness so that I may forgive him?”**

goodness³⁶ and provisions, so he could be given (what he requests)?³⁷

³⁶ **“Or anyone seeking gifts of goodness”** meaning (is there) anyone who seeks Allâh’s reward. (Derived from Allâh’s statement when He descends to the Lower Heaven): **“Is there anyone asking of Me, so that I may give him what he seeks.”**

Meaning: (Is there) anyone who (calls out) asking Allâh for what he wants from the good (and lawful), one’s provisions and needs? And no doubt the people’s needs vary from one person to the next. So anyone who asks Allâh (for that which he is in need of) from the good and lawful, verily Allâh will grant him more in this hour than in any other hour.

Allâh (ﷻ) is the All-Near, the One who answers the supplications, accepts the repentance, and forgives sins at all times. However, there are specific times where supplications are more likely to be answered. An example of this is the time we are referring to here, when Allâh descends to the lowest heaven at the last third of the night. Also (from amongst the times when it is desired that the servant’s supplication will be answered) is (a specific hour) on Friday. There are certain circumstances where invocation is more likely to be answered such as while the servant is in prostration. As the Prophet (ﷺ) has informed (us),

“The servant is nearest to his Lord when he is prostrating.”
 [Collected by Muslim]

Likewise when the servant is travelling, as it is mentioned in the authentic narration:

“Then the Prophet (ﷺ) mentioned [the case of] a man who, having journeyed far, is disheveled and dusty. He raises his hands to the sky [saying]: O Lord! O Lord! – While his food is unlawful, and he is nourished unlawfully, his clothing is unlawful, so how can he [expect] for his invocation to be answered!” [Collected by Muslim]

In addition to this, Allâh says concerning the time when the servant calls out in a state of distress,

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾ (٦٢)

“Is not He (better than your gods) Who responds to the distressed one, when he calls on Him...” [An-Naml:62]

Therefore, there are times and situations when invocation is answered more than other times and situations. However, Allâh (ﷻ) forgives (sins), bestows (from His bounty), and listens to the supplications, responding to them at all times: day and night.

³⁷ The Author’s statement, “**And provisions, so he could be given (what he requests)?**” How can a person be misled away from this [golden opportunity], remaining asleep?! What can a person gain from (unbeneficial) and excessive sleeping?! How can this individual remain heedless, wasting his time with satellite television and the world wide web, sitting in front of it eyes glued, held captive, unable to move an inch from this filthy and despicable idol, not [able to] turn away, and not (even) becoming exhausted from it. (He does all of this while) he turns away from

his Lord, the Most High, away from this Abû ndant good which he is in dire need of! Indeed (the servant) cannot do without Allâh for (even a) second, not even for the blink of an eye. So how can he turn away from (being up worshipping his Lord), not paying [any] attention to (this great opportunity)?!

Or (perhaps) he adopts the methodology of the Jahmiyyah, the Mu'tazilah, and the Ashâ'irah, disapproving and negating Allâh's descending, having disdain for it! This [in reality] is worse than the one who merely turns away (out of laziness), not paying attention to it, while not (actually) negating (Allâh's descending).

If it be the case that it was a certain time when money would be distributed or (if there was a) chance to become part of a company in which there was opportunity for (profitable) gains, how do you think (the people) would behave? Would the people not come out in crowds, abundant in numbers?

Rather the people would even kill one another, due to the over crowdedness all in pursuit of the perishable goods of this limited world, which a person may or may not even obtain. If it occurs that they do actually obtain it, perhaps it may be evil and hazardous to the person, perhaps the (essence of the) company which they partake in is impermissible, made up of usury, or even worse, it may include aspects of gambling. With (all of) this they compete and fight one another over it. You would witness them arriving early before the actual time. This is because each one desires to be near to the place (where the opportunity is) present, rather than far away from it!

If (the people compete with so much intensity in pursuit of) the worldly affairs, then how could it be possible for one to turn away from the affairs of the Hereafter, which there is no need to fight and compete violently for, because (the hereafter) is filled with (endless) good and no traces of [any] havoc can be found within it. And nor is there any quarrelling, yelling, fighting, and bickering! And how (is it possible for) someone to turn away from this, pursuing something which he has no knowledge as to whether or not it is good or bad?! Perhaps it is closer to that which is bad.

Many people in these time have lost concern with (whether or not things are) permissible or impermissible. The trials and tribulations associated with wealth are great, and in addition to this the people [constantly] fight one another (to obtain a piece of the worldly life). As for the tremendous opportunity with Allâh (ﷻ), the Most Noble of the noble, the Most Generous of those who show generosity, and the Most Merciful of those who show mercy; the One whom no one can do without for the blink of an eye, how are they heedless of this great opportunity which Allâh has opened up for them?! He does not ask that they remain awake the entire night. Rather He, the Most High, descends at the last part of the night, before dawn. Even if you stand in prayer for a short amount of time before the dawn prayer to witness this golden moment, (it would be a great benefit). But to wake up early is even better. The (most) important thing is not to allow this great opportunity to escape you, being among the heedless. Perhaps this maybe the end of your life, (or it may be the case) that you will not have another opportunity to perform (this

رَوَى ذَاكَ قَوْمٌ لَا يُرَدُّ حَدِيثُهُمْ

أَلَا خَابَ قَوْمٌ كَذَّبُوهُمْ وَقُبِّحُوا

I4. A group has reported this³⁸, whose reports are not to be rejected³⁹, but indeed some people have failed⁴⁰ belying these narrators, thus they were criticized.⁴¹

tremendous act of worship in the future). So as long as you are able and are not busy, do not waste this great moment.

The Author's statement, **"who would like to meet a Forgiver?"** meaning Allâh, the Most High. Certainly from His names is Al-Ghaffâr and Al-Ghafûr, meaning the One who forgives. Allâh is the One who conceals the sins. (As for the verbal noun Al-Ghafu, from which the names Al-Ghâfir and Al-Ghafûr derive) it means to conceal. Thus, Allâh conceals the sins, by both pardoning the (slaves) and by not holding (them) accountable.

³⁸ The Author (رحمه الله) said: **"A group has reported this,"** meaning a group from The Messenger's (ﷺ) Companions have reported the prophetic tradition about Allâh's descending; they all reported it from the Messenger of Allâh's (ﷺ).

³⁹ **"whose reports are not to be rejected,"** because it is a reoccurring Hadîth, reported from the Messenger of Allâh (ﷺ). So in terms of authenticity of the chain, there is no way for the Jahmiyyah and the Mua'tilah to strategically get around it.

⁴⁰ **"But some people have failed"** denying this narration, negating Allâh's attribute of descending. They have distorted and changed

the meaning of the Messenger's (ﷺ) narration from what he intended, forging a lie against Allâh, the Mighty and Magnificent.

⁴¹ The Author's statement, **"belying these narrators, thus they were criticized,"** and they are the Jahmiyyah and those who tread upon their methodology. The origin of this trial stems from the Jahmiyyah, Mu'tazilah, and all those who came after them following them in their corrupt methodology. They opened the door of misguidance. And refuge is sought with Allâh. Whosoever comes after them from the people of (innovation) follows along with them. The statement of the Messenger of Allâh (ﷺ) proves true about them: **"Whoever calls someone to misguidance then he bears upon himself a sin similar to the sin of the one who followed him not decreasing anything from their sins, and whoever calls someone to good then he receive a reward similar to the reward of the one who follows him not decreasing anything from their good deeds."** [Collected by Al-Bukhârî]

So the Muslim must be aware of being from those who invite to misguidance, because this sin does not only affect him. Rather, he bears along with his sin, the sins of those who followed him. This is because he deceived them, opening the door of evil for them, thus becoming an evil example for them. Allâh said,

﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلَا سَاءَ مَا يَزِرُونَ﴾
 ﴿٥٥﴾

The Virtues of the Companions (ﷺ)

وَقُلْ: إِنَّ خَيْرَ النَّاسِ بَعْدَ مُحَمَّدٍ

وَزِيرَاهُ قَدَمَا ثُمَّ عُثْمَانُ الْأَرْجَحُ

وَرَابِعُهُمْ خَيْرُ الْبَرِيَّةِ بَعْدَهُمْ

عَلَيُّ حَلِيفُ الْخَيْرِ بِالْخَيْرِ مُنْجَحُ

15. And say⁴²: Indeed the best of the people after Muhammad were his two Wazîrs (i.e. deputies) of old, and then 'Uthmân⁴³, according to the most correct position.

"They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!"

[An-Nahl:25]

(The) danger is very severe in this affair. (Included in this is a reminder) emphasizing to the Muslim to be an example of good, calling to it, and refraining from being a caller to evil, one who follows his desire, or one who follows those things which oppose the Book and the Sunnah, regardless of who from amongst the people is upon this (misguidance). Indeed the truth is more deserving of being followed.

⁴² This section deals with the rights of the Companions (ﷺ). (They are) the Companions of the Messenger of Allâh (ﷺ), the best generation of all the nations. As the Messenger of Allâh (ﷺ) said: **"The best people are my generation, then those who follow them, then those who follow them."** [Collected by Al-Bukhârî]

The narrator said: **"I do not recall whether he mentioned two, or three generation after his."** Meaning: it would be four generations (mentioned). Based on this hadîth, the People of Knowledge referred to these generations as the "The Virtuous (i.e. Preferred) Generations." And the best of these generations is the generation of the Companions (ﷺ).

Surely Allâh has praised them in His Book. Allâh, Glory be to Him, said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (١٠٠)

"And the foremost to embrace Islâm of the Muhajirûn (those who migrated from Makkah to Al-Madînah) and the Ansâr (the citizens of Al-Madînah who helped and gave aid to the Muhajirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success."

[At-Tawbah:100]

And Allâh said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).” [Al-Hashr:8]

So Allâh (ﷻ), sends praises and extolment upon them because they are truthful:

﴿أُولَئِكَ هُمُ الصَّادِقُونَ﴾

“Such are indeed the truthful.” Here, truthfulness is exclusively applied to them, because it was actualized within them, which indicates their merit and status with Allâh (ﷻ).

Then (after this clarification of their virtues) there comes along some heretic and rejectionist, who ascribes to Al-Islâm, but he attacks and criticizes the Companions, (although) Allâh said about them, “such are indeed the truthful”!! (This) person has actually belied Allâh (ﷻ).

Allâh says regarding those who aided the Prophet (ﷺ) in Al-Madînah (i.e. Al-Ansâr):

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And (it is also for) those who, before them, had homes (in Al-Madînah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. [Al-Hashr:9]

This is praise of the Ansâr. Here, Allâh is praising them, mentioning their praiseworthy characteristics, and affirming that they will indeed be successful. He said,

﴿وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And whosoever is saved from his own covetousness, such are they who will be the successful.” This is a proof that Allâh protected them from being miserly. As a result they became as Allâh described them with His saying,

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ﴾

“And give them (emigrants) preference over themselves even though they were in need of that” Meaning: even if they were hungry. They gave preference to the need of their brethren even though they were famished themselves. So when their brothers migrated to them, they made room for them, opened their hearts and chests to them, and shared their wealth and homes. May Allâh be pleased with them all.

Then, He (ﷺ), said about those who follow after them,

﴿وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ۚ﴾

“And those who came after them (From amongst the believers, until the Day of Judgement) say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” [Al-Hashr:10]

Within this verse is (a clarification of how we are) obliged to deal with the Companions (may Allâh be pleased with them). (It is legislated for us to) supplicate (to Allâh) for them (asking Him to be pleased with them), seek forgiveness for them, while recognizing that they preceded us in faith. Likewise, we ask Allâh

to not place any jealousy, hatred or rancor in our hearts against them. This contains praise for the Companions and a clarification of the obligatory stance of those who follow them until the Day of Resurrection. For the Prophet (ﷺ) said: **"Do not verbally Abuse my Companions. By the One in Whose Hand my soul is, if anyone of you spends gold as much as The Mountain of Uhud, it will not be equal to a handful of one of them nor even its half."**
[Collected by Al-Bukhârî]

If anyone were to spend the likes of the Mountain of Uhud in pure gold, giving it all away in charity, it will not be equal in reward or merit to that of the charity of a handful in food given by the Companions, or even half of a handful. So a mountain of gold given by other than them will not be equal to a handful of food given by them. That is because of their virtue and status. Rewards are multiplied due to the nobility of the person doing the action.

(In addition to that) amongst the Companions themselves, some are more virtuous than others. No doubt those who migrated from Makkah to Al-Madînah are given preference over the Ansâr. That is because Allâh mentions them before the Ansâr, and also because they left their homes, wealth, children and migrated for the sake of Allâh. He (ﷺ) said,

﴿يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ﴾

"Seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad ﷺ)." [Al-Hashr:8]

Then, the best of those who migrated are the four rightly guided successors: Abû Bakr As-Sadîq, then next 'Umar Al-Fârûq, then next 'Uthmân, The Possessor of the Two Lights, then 'Alî bin Abû Tâlib (عليه السلام). Then next in virtue are the remaining ten companions who were given glad tidings of paradise. Following them are the people of Badr, those who witnessed the Battle of Badr. Then the People of the Tree, those Companions who gave the pledge of allegiance to the Prophet (ﷺ) under the tree, whom Allâh referred to when He said,

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ

الشَّجَرَةِ﴾

“Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad ﷺ) under the tree” [Al-Fath:18]

Here Allâh informs us that He was pleased with them. (How is it possible that after this clarity from Allâh) someone from the evil wicked sinners comes along and curses the Companions?! May Allâh destroy the people of sin and misguidance.

Also, those who accepted al-Islâm before the conquest of Makkah are given preference over those who accepted it afterwards. Allâh says,

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أُولَٰئِكَ أَعْظَمُ دَرَجَةً﴾

﴿مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ﴾

“Not equal among you are those who spent and fought before the conquering (of Makkah with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). [Al-Hadîd:10] All of them, those who became Muslim before and after the Conquest, are promised the best reward, meaning paradise.

The Companions (رضي الله عنهم) are such that no one is able to reach their merits, virtues, or rank. However (the one who comes after the Companions) should suffice himself with loving them, taking them as an example to be followed, and praising them. He should not belittle anyone from amongst them, nor should he search for their mistakes. Likewise, he should refrain from speaking about that which transpired between them, due to fitnah, and that which was brought to them, beyond their choosing, from the people of evil. It is not for anyone to speak freely regarding what took place between the Companions, unless his speech is filled with praise for them, seeking Allâh's mercy, pleasure, and forgiveness for them. That is because Allâh and His Messenger (ﷺ) loved them; and we love whomever Allâh and His Messenger (ﷺ) love.

Inform me (oh gentle reader). Where did we get this beautiful religion from and (how did it reach us)? Did not the Qur'ân and Sunnah come to us by way of the Companions? They are the link

between us and the Messenger of Allâh (ﷺ). They have conveyed this religion to us in truth, upon surety, every prophetic narration that is narrated on the authority of so and so upon so and so from a Companion. They are those who preserved for us the Prophet's (ﷺ) Sunnah, and the Qur'ân which they conveyed to us.

Who else besides them spread al-Islâm to the East and the Western (corners of the earth) fighting for the sake of Allâh, calling to (the worship of Allâh alone)? Were they not the Companions of the Messenger of Allâh (ﷺ)?! Who else besides them subdued those who left the religion, transgressing after the death of the Messenger (ﷺ)? Were they not the Companions whom Allâh established this religion with at the time when the people of evil wanted to exploit the Muslims by withholding the obligatory charity after the Prophet's (ﷺ) death and cast doubt into the religion thereby causing people to apostate?! So with the Companions and the leadership of the most excellent from among them, Abû Bakr As-Siddîq (رضي الله عنه), Allâh established this religion. (And that what we have mentioned is only) some of the virtues and merits of the Companions (رضي الله عنهم)

The reason the scholars mentioned this matter in their books of Islâmic Creed is for the purpose of: (refuting) those misguided sects who transgressed against the religion, who want to criticize the religion of al-Islâm. And they do not find a closer way than to criticize and belittle the Companions. They know that the Companions were those who carried this religion and conveyed it to the ummah. So when they criticize and belittle the Companions, those who are [a direct] link between us and the

Messenger of Allâh (ﷺ) in conveying the message, indeed they have criticized and belittle Islâm, also the religion would not be authentically reported from the Prophet (ﷺ), because the Companions who conveyed it from the Messenger (ﷺ), could not be used as proof (in the chains of narrations, based on the falsehood of the People of Misguidance!) So this is their objective.

Those who behaved hostile toward the Companions are divided into three groups. They are the Râfidah, Khawârij, and the Nawâsib; the worst of them being the Râfidah.

The Khawârij: That which inspired them to oppose the Companions was extremism and harshness in the religion. Their goal or objective was not to belittle al-Islâm. Rather, this [attacking and assaulting the Companions] stems from extremism and callousness, not out of belittling the religion. This was done, as they claim, out of their profound love for the religion and their zealously to practice it.

The Nawâsib: It was a political matter that pushed them to curse some of the Companions intending with that to belittle the rule of 'Alî (عليه السلام), because of a political matter. (According to them) he was not deserving of the caliphate. (Likewise) their objective was not to belittle the religion.

As for the Râfidah, may Allâh disfigure them, their objective was to (actually) criticize and belittle the religion. By insulting and criticizing the Companions there will not remain any link between us and the Messenger (ﷺ). And the religion only reached

us by way of the Companions. So according the Râfidah, the Companions (are not reliable) so that can be used as a proof (in narrating from the Prophet ﷺ)! Thus, this is belittling the religion, which is their objective.

We have previously discussed the virtues of the Companions, and that some of them are more virtuous than others. They all share the virtue of being a Companion (of Allâh's Messenger ﷺ). And no one can reach their level and status. But amongst themselves, they vary in virtue. And if we mention that some Companions are better than others, this is not a diminishing of the level of some of them. Rather, the less virtuous amongst them should not be belittled while he is a Companion from the Messenger's (ﷺ) Companions.

The clarification has already proceeded that the most virtuous of the Companions are the four rightly guided successors. The Messenger (ﷺ) said: **"It is upon you to stick to my way and the way of the rightly guided successors after me. Hold onto it and bite down on it with your molar teeth..."** [Collected by At-Tirmithî]

So the one who named them Rightly Guided Successors is the Messenger (ﷺ) and he has commanded you to hold firm to their way, because they treaded upon his (ﷺ) Sunnah, bearing witness to it, and spreading it according to that which Allâh gave them of knowledge, power and authority.

Those most virtuous of the Rightly Guided successors is Abû Bakr, then 'Umar according to the consensus of the Muslims.

And (at one point the Scholars) differed concerning 'Alî and 'Uthmân, which one is given preference over the other? A group of people gave preference to 'Uthmân and a group of people gave preference to 'Alî, while some did not take a stance, halting to give preference to either one over the other.

As for the Caliphate, the ummah unanimously agrees that the Caliph after the death of the Messenger (ﷺ) is Abû Bakr, then 'Umar, then 'Uthmân and then 'Alî (ﷺ). This is the chronological order of the Caliphate according to the People of the Prophetic Way and the Unified Body. Shaikh al-Islâm bin Taymiyyah (رحمہ اللہ) stated in his book Al-Aqîdah Al-Wâsitiyyah: **“Whoever criticizes the caliphate of anyone of them, then he is more lost than the family donkey.”**

The Scholars differentiate between the two affairs: Preference and Caliphate. Concerning the preference, the Muslims unanimously give preference to Abû Bakr, then 'Umar, while they differed over who should be given preference between 'Alî and 'Uthmân.

The Correct view: 'Uthmân is given preference. However, taken into consideration the presence of this difference of opinion, we decided to mention it. Nonetheless, there is no doubt that what is correct is that 'Uthmân (ﷺ) is given preference over 'Alî (ﷺ). The evidence for this is that the Companions who were members of the (Committee of) mutual consultation elected 'Uthmân as the Caliph over 'Alî (ﷺ).

The matter, regarding who takes precedence between 'Uthmân and 'Alî, is a (relatively) light matter. However, to criticize (or

question) either of one of their Caliphates, is no doubt misguidance. This is because the Râfidah say: "The Caliph after the Messenger (ﷺ) is 'Alî, for he is the one who the Prophet (ﷺ) advised with, and the Companions oppressed him, extorting the Caliphate from him!"

They cursed Abû Bakr and 'Umar, calling them the idols of Quraysh!! This no doubt is misguidance, disbelief, and is in opposition to the consensus [of the Muslims]. The Successors after the Messenger (ﷺ) were Abû Bakr, then 'Umar, then 'Uthmân, and then 'Alî (ؓ).

Abû Bakr (ؓ) is the most virtuous of the four. Indeed Allâh praised him in His statement,

﴿ وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ ﴾

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen..."
[an-Nûr:22]

This verse was revealed about Abû Bakr (ؓ) when he swore not to spend anything else from his wealth on Mistaa bin Uthâthah, his relative who he used to take care of. But when Mistaa was deceived by those who fabricated the great slander, believing them, and speaking with them, Abû Bakr became angry swearing not to give him anything. As a result, Allâh revealed this verse:

﴿وَلَا يَأْتَلِ﴾ (٢٢)

“And let not,” meaning let not them swear or give an oath.

﴿أُولُوا الْفَضْلِ مِنْكُمْ﴾ (٢٢)

“Among you who are blessed with graces”: Allâh described Abû Bakr as being from those blessed with graces.

In another verse Allâh mentions,

﴿إِلَّا نَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ﴾ (٤٠)

“If you do not help him (Muhammad ﷺ) (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two” [At-Tawbah:40]

Who are the two (people) who Allâh is referring to in the verse? The answer is the Messenger (ﷺ) and Abû Bakr (رضي الله عنه), which is unanimously agreed upon amongst the Muslims.

“when they (Muhammad ﷺ and Abû Bakr رضي الله عنه) were in the cave, he (ﷺ) said to his companion: ‘Don’t be sad, indeed Allâh is with us’” [At-Tawbah:40] Allâh affirms Companionship for Abû Bakr.

Thus, Abû Bakr is the most virtuous of the Companions, as has been transmitted in authentic narrations found in the collection of Al-Bukhârî and other books as well.

(Abû Bakr) is also the most virtuous of this ummah. (That is because) he was the first of the men to accept al-Islâm, and due to him supporting and befriending the Messenger (ﷺ) (early on). And when he (ﷺ) died, the ummah unanimously agreed to choose Abû Bakr as the one to lead the Muslim nation. Also, Abû Bakr fought against the Arab tribes who left the religion following the Messenger's death (ﷺ). The one who stood firmly in front of them, and fought against them, was Abû Bakr. Until eventually, by way of Abû Bakr, Allâh made the religion firm and suppressed the people of apostacy. His virtues are numerous (ﷺ).

He has been given the name As-Siddîq (the truthful). (It is important to note that) the truthful ones are a degree under the Prophets. Allâh said,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ

رَفِيقًا ﴿١١﴾

“And whoever obeys Allâh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqun, the martyrs, and the righteous. And how excellent these companions are!” [an-Nisâ:69]

A Siddîq is someone who possesses truthfulness, one who is truthful beyond normal. The Messenger (ﷺ) said: **"...And the man who continues to speak the truth and endeavors to tell the truth is eventually recorded as a truthful person with Allâh..."**
[Collected by Muslim]

After Abû Bakr (in merit) is 'Umar Al-Fârûq. He was given the name Al-Fârûq (the Distinguisher) because with him Allâh distinguished truth from falsehood. In addition to this, Allâh strengthened Al-Islâm with the conversion of both 'Umar and Hamzah, the Prophet's Uncle (may Allâh be pleased with them both). Before that time period, the Muslims were weak, hiding (and meeting) privately in the abode of al-Arqam. But when Hamzah and 'Umar accepted al-Islâm (the Muslims) came out of their homes with them (i.e 'Umar and Hamzah), heading toward the Sacred Masjid in Makkah. No one, from the pagan Arabs approached them while Hamza and 'Umar were with them. At that point Allâh gave might to Al-Islâm by way of 'Umar and Hamza. 'Abdullâh bin Mas'ûd said: **"We have not ceased to be honored since the conversion of 'Umar."** Thus, Allâh strengthened Al-Islâm by way of 'Umar. For this reason he was given the title "Al-Fârûq".

'Umar was the second Caliph and the most virtuous of the Companions, following only after Abû Bakr, as it has been reported in the authentic collection of Al-Bukhârî and other books as well.

Abû Bakr and 'Umar are the two ministers of the Messenger of Allâh (ﷺ), meaning they gave counsel to the Messenger (ﷺ). Al-

Wazîr (i.e. minister): he is one who gives advice and support to the ruler. Allâh said concerning Mûsâ,

﴿وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ۝٣٥﴾

"And We placed his brother Hârûn with him as a Wazîr." [Al-Furqân:35] meaning the one who aids and supports. That is because Mûsâ (ﷺ) supplicated to Allâh (ﷻ) saying:

﴿وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۝٣٩ هَارُونَ أَخِي ۝٣٠ أَشْدِّ بِهِ ۚ أَزِيرِي ۝٣١ وَأَشْرِكُهُ فِي أَمْرِي ۝٣٢﴾

"And appoint for me a Wazir from my family, "Hârûn, my brother. "Increase my strength with him, "And let him share my task (of conveying Allâh's Message and Prophet Hood), [Taha:29-32] This is [the meaning of] wazîr: the one who shares with you in decision making, supports the ruler, while sincerely advising him. Both Abû Bakr and 'Umar were the helpers of the Messenger (ﷺ), as Harun was the Wazir to Mûsâ.

⁴³ The Author's (رحمه الله) saying: "and then 'Uthmân, according to the most correct position." He is the third most virtuous Companion after Abû Bakr and 'Umar. 'Uthmân (رضي الله عنه) was from the first of the earlier converts in al-Islâm. He was from those (who held the unique distinction of) migrating twice: once to Abyssinia and then to al-Madînah. (He was known to be from those who) used to spend lavishly in the cause of Allâh (ﷻ). He also excavated the well of Rûmah for the Muslims. The Prophet

(ﷺ) said: **“Whoever excavated this well, for him is Paradise.”**
[Collected by Al-Bukhârî].

So Uthmân (رضي الله عنه) purchased this well of Rûmah and bequeathed it to the Muslims. He prepared the Army of Al-U'sra in its entirety; and he is the one who was entrusted with the Caliphate after 'Umar (رضي الله عنه) by the consensus of the People of Shûrâ (The six companions that 'Umar took a covenant from concerning electing someone for the caliphate after him). So they pledged their allegiance to 'Uthmân, and the Muslims in general did as well.

(From Uthmân's virtues) is that he (رضي الله عنه) married two of the Messenger's (ﷺ) daughters [i.e. Ruqayyah and Umm Kulthûm]. For this reason he was nicknamed Thû-Nurain (The Possessor of two lights): the Messenger (ﷺ) married ('Uthmân) to both of his daughters. When one of them died, he married him to her sister.

('Uthmân) was the one who the Prophet (ﷺ) sent to negotiate with the Quraysh (informing them that the Muslims only wanted to enter Makkah in peace and perform 'umrah). However the polytheists spread a rumor that 'Uthmân was killed. So the Prophet (ﷺ) took an oath of allegiance from his Companions under the Tree to revenge 'Uthmân's death, in which he mentioned, **“This is for 'Uthmân.”** And the pledge was concluded, and Uthmân was not present, because he was in Makkah.

Also 'Uthmân transcribed (and compiled) the (Al-Mushâf Al-Imâm) the Noble Qur'ân (preserving Allâh's revelation to His Messenger (ﷺ)) known as the Uthmâni Mushâf, with the

16. And the fourth of them was the best of creation after them, 'Alî, the ally of goodness, through goodness he was successful.⁴⁴

Uthmâni Script, which the Mushâfs of today are based upon. His virtues are many (ﷺ).

⁴⁴ The Author's Statement, **"And the fourth of them was the best of creation after them and 'Alî, the Ally of goodness, through goodness he was successful."**

The next most virtuous Companion after 'Uthmân is 'Alî bin abî Tâlib (ﷺ), the Commander of the Faithful. He is the cousin of the Prophet (ﷺ) and the husband of his daughter Fâtimah (may Allâh be pleased with her). Concerning him, the Prophet (ﷺ) said: **"Are you not happy to be to me like Hârûn was to Mûsâ, except that there is no Prophet after me?"** [Collected by Al-Bukhârî]

This was said during the expedition of Tabuk when the Prophet left behind 'Alî (ﷺ) in al-Madînah. (At that point) 'Alî complained to the Prophet (ﷺ) about being left behind (with the women and children). So the Prophet (ﷺ) convinced him (making him be at ease) with his statement: **"Your status with me is like Hârûn to Mûsâ."**

This is because when Mûsâ (ﷺ) went to the place to meet with his Lord, he left Hârûn in charge, saying to him:

"Replace me among my people..." [Al-'Arâf:I42] The Prophet (ﷺ) left 'Alî in charged during this ordeal, not because 'Alî is his successor after his death (ﷺ) as the Rawâfid assert. Rather the Messenger (ﷺ) did with 'Alî (رضي الله عنه) when he went to the expedition of Tabuk, as Mûsâ did with Hârûn when he went to meet with his Lord. Allâh said:

﴿وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾
 ﴿١٤٢﴾

"And Mûsâ said to his brother Hârûn : "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the mischief-makers." [Al-'Arâf:I42] These are from 'Alî's (رضي الله عنه) virtues.

(In addition to this) he fought against the khawârij, ending their fitnah, and bringing ease to the Muslims from their evil. Thus the Prophet's (ﷺ) glad tiding concerning killing them had come to fruition. (The Prophet (ﷺ) said: "In truth there will be among you one who shall fight over the interpretation of the Qur'ân just as I fought over its revelation. Abû Bakr and 'Umar asked: "Am I he?" The Prophet said: "No, it is the one who is mending the shoes." He had given his shoes to 'Alî to mend.))

'Alî was the first child to embrace Al-Islâm. So the first child to embrace Al-Islâm from the free people was 'Alî (رضي الله عنه). Abû Bakr (رضي الله عنه) was the first free adult male to accept al-Islâm. Zayd bin

The Ten Companions Promised Paradise (ﷺ)

وَأَنَّهُمْ لِلرَّهْطِ لَا رَيْبَ فِيهِمْ

عَلَى نُجُبِ الْفِرْدَوْسِ بِالنُّورِ تَسْرَحُ

سَعِيدُ وَسَعْدُ وَابْنُ عَوْفٍ وَطَلْحَةُ

وَعَامِرُ فَهْرٍ وَالزُّبَيْرُ الْمَدْحُ

Hâarithah (رضي الله عنه) was the first freed-slave to accept al-Islâm, while Bilâl bin Rabah (رضي الله عنه) was the first slave to embrace al-Islâm. The first woman to accept al-Islâm was Khadijah bint Khuwaylid (رضي الله عنها)

'Alî was from the foremost to embrace Al-Islâm. He was the husband of the Prophet's (ﷺ) daughter Fatimah, the father of Al-Husayn (and Hasan), who are both the leaders of the youth in paradise. He has many virtues.

'Alî was also the one who the Prophet (ﷺ) said concerning him:
"I shall give the flag tomorrow to a man who loves Allâh and His Messenger, and whom Allâh and His Messenger loves."
[Collected by Al-Bukhârî]

Each one of the Companions looked up hoping that he be the person who the Prophet (ﷺ) has informed that he loves Allâh and His Messenger, and that Allâh and His Messenger loves him. Then all of a sudden (they soon learned) that it was 'Alî. So these are some of his tremendous virtues (رضي الله عنه).

17. Those are the Raht, those who we have no doubt about⁴⁵
Upon the grand camels of Paradise⁴⁶, shining brightly and
roaming about⁴⁷
18. Sa'id, Sa'd, Ibn 'Awf, Talhah, Aamir of Fihir, and Zubayr the
praiseworthy.⁴⁸

⁴⁵ **“Those are the Raht, those who we have no doubt about”**: Ar-Raht: is a group of people less than ten. However what is intended here are the ten companions who were given glad tidings of paradise.

⁴⁶ **“Upon the grand camels of Paradise”**: meaning they will be riding upon female camels of Paradise.

⁴⁷ **“Shining brightly and roaming about”**: meaning it will be shining brightly for them and they will be roaming around freely and doing as they please.

⁴⁸ After the Author (رحمه الله) mentioned the four rightly guided successors, he then mentions the remaining six (Companions who were given the glad tiding of paradise). The first of them is [Sa'id]. He is Sa'id bin Zayd bin 'Amr bin Nufayl, the cousin and brother-in-law of 'Umar Al-Khattâb, he married 'Umar's sister. May Allâh be pleased with them and may be they be pleased with Him.

The second of the six is [Sa'd]. He is the Noble Companion Sa'd bin Abî Waqâs Az-Zuhri (رضي الله عنه).

The third is [Ibn 'Awf]. He is 'Abdur Rahmân bin 'Awf (رضي الله عنه) and is from the noblest of the companions. He is the one who gave the majority of his wealth for the sake of Allâh.

Speaking good about the Companions and the ruling pertaining to those who speak ill of them

وَقُلْ خَيْرَ قَوْلٍ فِي الصَّحَابَةِ كُلِّهِمْ

وَلَا تَكُ طَعَّانًا تَعِيبُ وَتَجْرَحُ

فَقَدْ نَطَقَ الْوَحْيُ الْمُبِينُ بِفَضْلِهِمْ

وَفِي الْفَتْحِ آيٌ لِلصَّحَابَةِ تَمْدَحُ

19. And speak with the best terms about the Companions, all of them. And do not be one who speaks ill of them, pointing out their faults and criticizing.⁴⁹

The fourth is [**Talhah**]. He is the noble companion Talhah bin 'Ubaidullâh (رضي الله عنه).

The fifth is [**Aamir of Fihrr**]: He is the noble companion Abû 'Ubaidah, 'Aamir bin Al-Jarâh (رضي الله عنه), the trustworthy one of this ummah. [**Fihrr**]: from the grandfathers of the Prophet (ﷺ) and from the ancestors of the people of Quraysh.

The sixth is [**Zubayr the praiseworthy**]: and he is Zubayr bin 'Awwâm (رضي الله عنه), the free servant of the Messenger of Allâh (ﷺ).

These six, along with the Four Rightly Guided Caliphs completes the ten who were given the glad tiding of Paradise. They are the most virtuous of the Companions. Each one of them is from the tribe of Quraysh.

⁴⁹ So, here the author (رحمه الله) mentions the rest of the Companions after he previously mentioned the ten who were

20. Since the clear Revelation has spoken of their excellence, And in (Súrah) al-Fath are verses about the Companions, praising them.⁵⁰

given the glad tidings of Paradise. He said, **“And speak with the best terms.”** One should not think that mentioning the merits of certain Companions lessens the virtues of others. Rather all of the Companions of the Messenger of Allâh (ﷺ) possess merits. They all helped and supported the Messenger (ﷺ). (The Companions) learned from the Messenger (ﷺ), saw him [with their own eyes], believed in him, gathered with him, prayed behind him, and heard [directly] from him.

“And speak with the best terms about the Companions, all of them..” The People of the Prophetic Way and the Unified Body send praises upon all of the Companions (رضي الله عنهم) because they are entitled to (such praise).

⁵⁰ **“Since the clear Revelation has spoken of their excellence,”** Revelation consists of both the Qur’ân as well as the Sunnah. So the Qur’ânic revelation as well as the revelation of the Prophetic Sunnah has mentioned the virtues of the Companions. Therefore, the one who speaks ill of them has belied the Book of Allâh and the Sunnah of His Messenger (ﷺ). Allâh, the Most High, said:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

“And the foremost to embrace Islâm of the Muhajirun (those who migrated from Makah to Al-Medina) and the Ansâr (the citizens of Al-Medina who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [At-Tawbah:100]

He, Exalted and Glorious is He, said in Surah Fath:

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝١ ﴾

“Verily, We have given you (O Muhammad ﷺ) a manifest victory.” [Al-Fath:1] In the beginning of this Surah, Allâh continuously praised the Companions of the Messenger of Allâh (ﷺ) saying:

﴿ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۝٥ ﴾

“That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success...” [Al-Fath:5]

Allâh also mentions:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَكَ اللَّهُ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾﴾

“Verily, those who give Bai’ah (pledge) to you (O Muhammad ﷺ) they are giving Bai’ah (pledge) to Allâh. The Hand of Allâh is over their hands...” [Al-Fath:10]

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾

“Indeed, Allâh was pleased with the believers when they gave the Bai’ah (pledge) to you (O Muhammad ﷺ) under the tree: He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory.” [Al-Fath:18]

He, Exalted is He, said at the end of the Surah,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجِدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ

يَوْمَ الْكُفَّارِ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا ﴿٢٩﴾

“Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Torah (the revelation which was revealed to Mûsâ ﷺ). But their description in the Injeel (the Gospel which was revealed to Isaa ﷺ) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). [Al-Fath:29]

This is their description in the Torah and the Injil.

As for Allâh's statement:

﴿لِيَغِيظَ يَوْمَ الْكُفَّارِ﴾

The Virtues of the Prophet's Children

وَسِبْطِي رَسُولِ اللَّهِ وَأَبْنِي خَدِيجَةَ

وَفَاطِمَةُ ذَاتُ النَّقَاءِ تَبَحَّبُحُوا

21. The two Sibb of the Messenger of Allâh⁵¹ and the two sons of Khadijah⁵², and Fâtimah, the one who is purified and beloved,⁵³

“that He may enrage the disbelievers with them.” This is a proof that the one who is enraged by the Companions or hates them is a disbeliever based on the text of this noble verse.

⁵¹ The Author's statement: **“The two Sibb of the Messenger of Allâh (ﷺ)”**: meaning al-Hasan and Husain (may Allâh be pleased with them both). The Arabic word “Sibb” is a grandson by way of the daughter. Whereas the Arabic word “Hafîd” is a grandson by way of the son. So, Hasan and Husain are the grandsons of the Messenger (ﷺ); they are the sons of his daughter Faatimah (may Allâh be pleased with her). Also they are “the Leaders of the youth in Paradise” just as the Prophet (ﷺ) mentioned.

⁵² **“And the two sons of Khadijah”**: All of the Messenger's (ﷺ) children were from Khadijah (may Allâh be pleased with her) except Ibrâhîm, who was from Mâriyah Al-Qibtiyyah. As for the rest of his children, they were all born to Khadijah (may Allâh be pleased with her). The Prophet (ﷺ) had two sons from her that died at birth in Makkah during his lifetime.

⁵³ **“And Fâtimah,”** She is Fâtimah the daughter of the Messenger of Allâh (ﷺ). The Prophet (ﷺ) loved her so dearly that whenever she would approach, he would stand to her, kiss her, then sit her beside him.

The Virtues of 'Āisha, the Mother of the Believers & The Noble Companion Mu'awiyah

وعائش أُمُّ الْمُؤْمِنِينَ، وَخَالَئَنَا

مُعَاوِيَةَ، أَكْرَمَ بِهِ ثُمَّ أَمْنَحُ

22. 'Aaisha, the Mother of the Believers⁵⁴, and our maternal uncle: Mu'awiyah, how honorable is he indeed, and how great are his many favors,⁵⁵

⁵⁴ The Author's (رحمه الله) saying: “Āisha, the Mother of the Believers.” She was the most beloved woman to the Prophet (ﷺ). While her father, Abû Bakr As-Saddîq (رضي الله عنه), was the most beloved of the men to him (ﷺ).

⁵⁵ “And our maternal Uncle Mu'awiyah,” Mu'awiyah bin Abî Sufyân (رضي الله عنه) was a noble Companion, who also used to write down the revelation, transcribing the Qur'ân for the Messenger (ﷺ). He was the uncle of the believers because his sister Umm Habîbah (may Allâh be pleased with her) was (one of the) wives of the Prophet (ﷺ). For this reason he became (known) as the uncle of the believers, meaning that he is the brother of the Mother of the Believers. (And that which has been mentioned) are just some of his many virtues (ﷺ).

The Status of the Immigrants and the Ansâr

وَأَنْصَارُهُ وَالْهَاجِرُونَ دِيَارَهُمْ

بُنْصَرَتِهِمْ عَنْ كَيْفَةِ النَّارِ زُحِرُوا

23. And his Ansâr and the Immigrants who forsaked their homes⁵⁶, Due to their support of him, Allâh saved them and kept them far away from the fire.⁵⁷

⁵⁶ Those who migrated to Al-Madînah along with those who assisted them upon their arrival, both have tremendous virtue. As Allâh (ﷻ) mentioned,

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ﴾

“And the foremost to embrace Islâm of the Muhajirun and the Ansâr...” [At-Tawbah:100]

The Muhâjirûn are those who migrated from Makkah to al-Madînah, leaving behind their homes in order to aid and support al-Islâm. As for the Ansâr, they are those who aided the Messenger of Allâh (ﷺ) and accommodated the Companions once they arrived to al-Madînah. This is mentioned in Surah Al-Hashr:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ

فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say). [Al-Hashr:8]

Next Allâh mentioned about them:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَنَ نَفْسِهِ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” [Al-Hashr:9]

⁵⁷ “Due to their supporting him, Allâh save them and kept them far away from the fire,” meaning Allâh saved them from the fire due to their companionship with the Messenger of Allâh (ﷺ).

The Status of the Tâbi'ûn and the Imâms who followed them in goodness

وَمِنْ بَعْدِهِمْ فَالتَّابِعُونَ لِحُسْنِ مَاخِذٍ

وَأَفْعَالِهِمْ قَوْلًا وَفِعْلًا فَأَفْلَحُوا

وَمَالِكُ وَالثَّوْرِيُّ ثُمَّ أَخُوهُمْ

أَبُو عَمْرٍو الْأَوْزَاعِيُّ ذَاكَ الْمُسَبِّحُ

وَمِنْ بَعْدِهِمْ فَالشَّافِعِيُّ وَأَحْمَدُ

إِمَامًا هُدَى مَنْ يَتَّبِعُ الْحَقَّ يَنْصَحُ

أُولَئِكَ قَوْمٌ قَدْ عَفَا اللَّهُ عَنْهُمْ

فَأَحْبِبَّهُمْ فَإِنَّكَ تَفْرَحُ

24. And after them comes the Tâbi'ûn whom imitated them with their actions, in statement and action so they were successful.⁵⁸

⁵⁸ "And after them comes the Tâbi'ûn whom imitated them," meaning after the Companions are the followers, who Allâh said regarding them:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

بِإِحْسَانٍ﴾

"And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madînah) and the Ansâr (the citizens of Al-Madînah who helped and gave aid to the

Muhâjirîn) and also those who followed them exactly (in Faith).” [At-Tawbah:100]

Allâh's saying:

﴿وَالَّذِينَ اتَّبَعُوهُمْ﴾

“And also those who followed them:” this includes everyone who follows their way up until the Day of Judgment. However when the word “tâbi’î” (i.e. Follower) is mentioned in an absolute sense, those who are intended are (the people) who studied with the Companions and took knowledge from them.

But in reality, generally speaking a follower includes everyone who follows and treads upon the methodology of the Companions whether he be from the early generations, those directly after the Companions, or the later generations. This is why Allâh, the Mighty and Majestic, said when mentioning those who migrated to Al-Madînah and those who assisted them,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our

hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” [Al-Hashr:10]

Within this verse is a refutation against the Râfidah, those who abhor the Companions of the Messenger of Allâh (ﷺ) in their hearts, speak vulgarly about them with their tongues, defaming them, and even deeming them to be disbelievers. It was for this reason Shaikh al-Islâm Ibn Taymiyyah (رحمہ اللہ) said: **“From the fundamental principles of the People of the Prophetic Way and the Unified Body is that their hearts and tongues are free of any malice and rancur towards the Companions of the Messenger of Allâh (ﷺ).”** [Al-‘Aqîdah Al-Wâsitiyyah]

The proof for their hearts being sound and free of any rancur is His, Exalted is He, saying, **“and put not in our hearts any hatred against those who have believed.”** As for the proof for their tongues being free from speaking ill of the Companions, it is His, Exalted is He, saying, **“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith.’”** Therefore, this verse contains proof for (the obligation) of not (harboring any ill-feelings toward the Companions with the) hearts or (speaking a word of ill about them with the) tongues. This is the [sound] methodology of those who followed them in goodness.

As for the one who criticizes the Companions, seeks out their shortcomings, casts doubt in their virtues, deems them to be disbelievers, or curses them, then this individual is in opposition to the guidance of al-Islâm, an opposing enemy to the religion of Al-Islâm and the Messenger of Allâh (ﷺ). If he criticizes and

25. Mâlik, Ath-Thawrî and then their brothers, Abû 'Amr and Al-Awzâ'î that is the praise of the Glorified One upon them.⁵⁹
26. Then after them came Shâfi'î⁶⁰ and Ahmad,⁶¹ two Imâms of guidance, so whoever follows the truth shall be saved.
27. They were people, whom Allâh has pardoned, So love them, for verily you will be delighted.⁶²

defames the Companions of the Messenger of Allâh (ﷺ), then in reality he defames the Messenger (ﷺ) along with the Qur'ân which both praise and commend the Companions.

⁵⁹ **"Mâlik, Ath-Thawrî and then their bothers, Abû 'Amr and Al-Awzâ'î that is the praised of the Glorified One upon them,"** Here, the author is mentioning the virtues of the scholars, and from them are these Imâms: [Mâlik]: he is Mâlik ibn Anas, the Imâm of al-Madînah. [Ath-Thawrî]: He is Sufyân Ath-Thawrî (رحمه الله). [Al- Awzâ'î]: he is the Scholar of the People of Shaam (i.e. Syria, Palestine, and Jordan).

⁶⁰ **"Then after them came Shâfi'î":** He is the Imâm Muhammad bin Idrîs Ash-Shâfi'î (رحمه الله).

⁶¹ **"Ahmad":** he is the Imâm Ahmad bin Hanbal (رحمه الله).

⁶² **"So love them, for verily you would be delighted"** You should love the Righteous Predecessors and the Scholars of al-Islâm because this is a sign of true faith. The author did not mention Abû Hanîfah (رحمه الله) because some say he is from the Tâbi'în because he met a group of the Companions. However that which is correct is that he is from the followers of the Tâbi'în since he did not meet any Companions. Rather he only encountered the

Belief in the Divine Decree

وَبِالْقَدَرِ الْمَقْدُورِ أَتَقِينُ فَإِنَّهُ

دِعَامَةُ عَقْدِ الدِّينِ، وَالدِّينُ أَفْصَحُ

28. And regarding the pre-ordained divine decree (of Allâh)⁶³ have certainty (affirm and believe in it), since it is the pillar

Tâbi'in. Therefore he is from the third generation, one of the virtuous generations, May Allâh have mercy on him. And he is also the first of the four famous Imâms that have been followed throughout history.

⁶³ Belief in the Divine Decree is the sixth pillar of Faith. (The Angel) Jibreel (ﷺ) came to the Prophet (ﷺ), asking him to inform him about Faith. So The Prophet (ﷺ) said: **"Al-Imân is that you believe in Allâh, His Angels, His Books, His Messengers, the Last Day and that you believe in the Divine Decree, the good and the bad of it"** [Collected by Muslim]

So here the Prophet (ﷺ) made belief in the Divine Decree the sixth pillar of Faith.

Belief in the Pre-Ordainment and the Divine Decree is to believe that Allâh has knowledge of all things before they take place, and that he decreed and pre-arranged them before they occurred. It is to believe in Allâh's actions, His Will and Want, His creating and originating. Belief in the Divine Decree is a grand affair. In the Noble Qur'ân is the Statement of Allâh,

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا﴾

“He has created everything, and has measured it exactly according to its due measurements.” [Al-Furqân: 2]

Likewise is the statement of Allâh,

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

“Indeed everything, we created it with Qadar” [Al-Qamar: 49]

Meaning He decreed its occurrence and willed its existence, and creation. Also it means that He determined its descriptions and the time in which it will occur. Thus all things have been predetermined from every angle:

1. From the angle of Allâh’s knowledge of it (before it takes place).
2. It being written in the Preserved Tablet.
3. Allâh willing it to occur at a specific time.
4. Allâh creating it and bringing it into existence.

So everything has specific qualities that Allâh has made for it, not adding nor subtracting anything from it. This is a predetermined affair. Just as Allâh said about the rain:

﴿وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

“And We send it not down except in a known qadar (i.e. measure).” [Al-Hijr:21]

The amount of rain is known to Allâh, as well as the time and place it descends (from the Sky). All of this is well known to Allâh from every angle. Nothing can be found except that Allâh knew about it, created and decreed it; meaning nothing can exist without being created, or without being pre-ordained, or without being written inside the Preserved Tablet, and nor without Allâh willing and desiring it to exist. So the affairs of the universe are not something of confusion and disarray, rather they are precisely organized by Allâh pre-ordaining them, desiring and bringing them about with the exact description in which they are. So this is a very important matter.

The topic of pre-ordainment and divine decree is a very important one, which many people have misunderstood and have deviated from the correct stance which they [are supposed] to have. (These people are) from those who did not look into the Qur'ânic verses and Prophetic narrations (that affirmed the belief in pre-ordainment and divine decree). Rather they chose to rely upon their own [faulty] intellects and (delusional) ideologies. And as a result they completely lost their minds in a horrendous fashion. As for the People of the Prophetic Way and the Unified Body, Allâh guided them to believe in the pre-ordainment and divine decree in the manner that Allâh intended, and as is necessitated by the Book of Allâh and the Prophetic Way. (This is) their custom (when dealing with) all creedal issues.

(One finds that after researching the affair of Pre-ordainment and Divine Decree) it consists of many components:

Firstly: the meaning of Pre-Ordainment and Divine Decree. As for Divine Decree: it means Allâh has pre-determined and willed for things to occur, creating them at a specific time. Likewise, this is the meaning of pre-ordainment. In most of the expressions Pre-Ordainment and Divine Decree are used to refer to the same thing, other than the fact that Pre-ordainment is more general than divine decree. Sometimes pre-ordainment is used with the meaning of judging between the people in that which they differ. Allâh, Exalted and Glorious is He, said:

﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ (17)

“Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.” [Al-Jaathiyah:17]

So Pre-ordainment is more general than divine decree. However, between them are specific differences and general similarities.

Secondly: the ruling pertaining to believing in the pre-ordainment and the divine decree. Belief in Pre-ordainment and Divine Decree is obligatory for the believer, because it is one of the six pillars of faith, also because belief in the divine decree is to believe in Allâh's ability.

For this reason the People of Knowledge have said: “**Divine Decree is the capability of Allâh, so whoever rejects it, has**

rejected the capability of Allâh.” (Al-Ibânah by Ibn Battah 2/131 Dâr Ar-Râyah, and Manhaj As-Sunnah An-Nabawiyah 3/254, Foundation of Qortuba)

In another wording: **“The Divine Decree is Allâh’s secret which He kept hidden from His creation.”** (Collected by Al-Lâlakâi in I’tiqâd Ahl As-Sunnah)

When researching the matter of Pre-ordainment and Divine Decree, it is not allowed to go beyond the bounds of the Qur’ân and the Sunnah, delving too deeply since it will lead to misguidance and confusion. The Divine Decree is the secret of Allâh which He kept hidden from His creation. So when you become engrossed with this matter, researching it, you will not arrive at any result because you are searching for something that Allâh has kept hidden from His creation. Therefore it is sufficient for you to believe in it. (Oh gentle reader) no one delved deep into the affair of the divine decree and arrived at a praiseworthy result, rather they only arrived at confusion, disarray (and instability). So due to this, it suffices you to proceed in accordance to the texts that have come in the Book of Allâh and the Prophetic Way with regards to affirming and believing in the pre-ordainment and Divine Decree, and this will suffice you.

Thirdly: The levels of belief in Pre-ordainment and Divine Decree

Belief in the pre-ordainment and the divine decree consists of four levels:

The First level: The belief that Allâh, Exalted is He, knows what was and what will be, with His eternal knowledge which He is described with always and forever.

There is nothing [in existence] except that Allâh knows it. He knows what it was, and what it will be. Allâh the Most High, said:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ إِلَّا يَعْلَمُهَا وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“And with Him are the keys of (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth or anything fresh or dry, but is written in a Clear Record.” [Al-An‘âm:59]

And Allâh the Most High said,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكْشُوتُ مِنْ جَبْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْتَقِبُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be.” [Al-Mujâdilah:7]

So He knows (and hears) the conversations which transpire between the people as well as their secret counsels. And He (ﷻ)

﴿يَعْلَمُ مَا يُسْرُوتُ وَمَا يُعْلِنُونَ﴾ (٢٣)

“Knows what they conceal and what they reveal...” [An-Nahl:23]

﴿وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (١٥٤)

“And Allâh is All-Knower of what is in (your) breasts.” [âli Imrân:154]

﴿وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾ (٢٩)

“...and He knows what is in the heavens and what is in the earth.” [âli Imrân:29]

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾ (٥)

“Truly, nothing is hidden from Allâh, in the earth or in the heaven.” [âli Imrân:5]

So Allâh’s knowledge encompasses all that was, and all that will be. It includes (knowledge of) that which does not exist, and how it would be if it had existed. All of this is included in Allâh’s knowledge which encompasses everything: the past, the present and the future.

The Second level: that you believe and have faith that Allâh wrote down everything in the Preserved Tablet (the Book of Divine Decree). The Preserved Tablet is a created tablet which no one knows its modality and its vastness except Allâh. So it is with Allâh, The Mighty and the Majestic. We believe in it and we believe (that Allâh wrote in it). It comes in the prophetic narration: **“The first thing which Allâh created is the Pen. He said to it: “Write.” It replied; “What should I write?” He said: “Write whatever shall take place until the Day of Resurrection.”** [Collected by Abû Dawûd]

So the Pen wrote everything that will occur until the Day of Judgment. In another narration it mentions: **“Allâh ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His throne was upon water.”** [Collected by Muslim]

So which of the two came first: the Throne or the Pen?

1. A group from the people said the Throne preceded the Pen.
2. Another group said, rather the Pen preceded the Throne.

3. While another group went into detail regarding the matter. (Concerning this) Ibn Qayyim (رحمه الله) stated (in his famous poem An-Nûniyyah):

وَالنَّاسُ مُخْتَلِفُونَ فِي الْقَلَمِ الَّذِي كُتِبَ الْقَضَاءُ بِهِ مِنَ الدِّينِ
 هَلْ كَانَ قَبْلَ الْعَرْشِ أَوْ هُوَ بَعْدَهُ قَوْلَانِ عِنْدَ أَبِي الْعَلَا الْهَمْدَانِي
 وَالْحَقُّ أَنَّ الْعَرْشَ قَبْلُ لِأَنَّهُ قَبْلَ الْكِتَابَةِ كَانَ ذَا أَرْكَانِ
 وَكِتَابَةُ الْقَلَمِ الشَّرِيفِ تَعَقَّبَتْ إِيجَادَهُ مِنْ غَيْرِ فَصُلِّ زَمَانِ

“And the people differ concerning the Pen, which wrote Pre-ordainments from Ad-Dayyân (i.e. the Judge Allâh),

Did it exist before the Throne or was it after it? There are two positions reported from Abû ‘Alâ Al-Hamadhânî,

And that which is correct is that the Throne was before the Pen, because before the writing took place the Throne was already (raised high) having its pillars,

And the writing of the noble Pen came directly after it (was created) without any separation in time.”

So the writing is synonymous with the existence of the Pen, when Allâh created it and then said to it “**write.**” As far as what existed first, then the Throne preceded the Pen.

This is the correct position due to the statement of the Messenger (ﷺ): **"Allâh ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His throne was upon water."** [Collected by Muslim]

Allâh determined everything before writing it down, and then wrote He wrote it (down in the Preserved Tablet). So the writing is synonymous with the Pen's existence. And the Pen existed after the Throne. So the Throne came first.

This (creedal issue) is somewhat of a digression. However it is necessary to have (correct) knowledge (and awareness) concerning it, because it is included in the level (of the Divine Decree) pertaining to writing. And it is the overall writing which encompasses everything therein that has been written.

Perhaps someone may pose the question: "Did not Allâh command the Angel who He entrusted with the fetus to write down its provisions, life span, and whether or not it will be wretched or successful, as the Prophet (ﷺ) informed: **"Verily, the creation of each one of you is brought together in his mother's belly for forty days in the form of a seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded to write down four matters: his means of livelihood, his life span, his actions and whether happy or unhappy..."** [Collected by Al-Bukhârî & Muslim]?"

The response: This writing is a detail of the previous writing, and it is derived from that which is recorded in the Preserved Tablet.

Also, the same question may be posed in regards to the Night of Decree, wherein Allâh decrees everything that will happen throughout the year, such as birth, death, famine, prosperity, increase and decrease of prices, wars and other than that. Allâh has decreed all of this in the Night of Decree. For this reason it is called the Night of Decree, because during this night everything that will take place throughout the year is decreed.

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

“Therein (that night) is decreed every matter of ordainments.”

[Ad-Dukhân:4]

The response to this is similar to what has been previously mentioned: the writing that is done during the Night of Decree is derived from the general writing which is recorded in the Preserved Tablet. Therefore there is no contradiction between the evidences.

These two levels [i.e. knowledge and writing] are indicated in the statement of Allâh,

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
مِنْ قَبْلِ أَنْ نَبْرَأَهَا ﴾

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence.” [Al-Hadîd:22]

His, Exalted is He, statement:

“We bring it into existence”: meaning We (Allâh) originated it and created it. This shows that every calamity that occurs is written in the Preserved Tablet.

The Third Level: the level of Allâh’s will and want. Everything that takes place, occurs with Allâh’s Will and Want for it to happen. Thus, there is nothing in His dominion that he does not will or want to be, Glory be to Him the Most High. As it is in Allâh’s statement,

﴿فَعَالٌ لِّمَا يُرِيدُ ۝١٦﴾

“(He is the) Doer of whatsoever He intends (or wills).” [Al-Burûj:16]

And Allâh’s statement:

﴿إِنَّ اللَّهَ يَفْعَلُ مَا يُشَاءُ ۝١٨﴾

“...Allâh does what He wills.” [Al-Hajj:18]

And as it is found in Allâh’s statement:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝٢٩﴾

“And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamin (mankind, jinn and all that exists).” [At-Takwîr:29]

And as it is found Allâh's statement:

﴿ ۲۵۳ ﴾ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

“...If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.” [Al-Baqarah:253]

So everything that happens, Allâh has willed it, wanted it, and created it, after having knowledge of it and writing it in the Preserved Tablet.

The Fourth level: (Allâh's) creating and originating. Allâh, the Most High, said:

﴿ ۶۲ ﴾ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

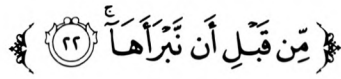
“Allâh is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things.” [Az-Zumar:62]

Allâh, the Most High, said:

﴿ ۶۱ ﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

"While Allâh has created you and what you make!" [As-Sâffât:96]

Also, just as it has been mentioned in His, the Most High, statement:



“...before We bring it into existence.” [Al-Hadîd:22]

Meaning We (Allâh) created it and brought it into existence. So this verse is proof for the level of writing, creating, and originating, willing, and desiring.

It is a must that one believes in the (aforementioned) four levels (of the Divine Decree and pre-ordainment):

1. The level of knowledge.
2. The level of writing in the Preserved Tablet.
3. The level of Allâh's Will and Want (for things to occur) when they happen
4. The level of creating and originating things.

So these are the levels of Pre-ordainment and Divine Decree, which if someone rejects one of them is not a (true) believer in the Pre-ordainment and Divine Decree.

Fourthly: Those who are in opposition to the correct belief regarding the Pre-ordainment and Divine Decree:

There are two contradictory groups that opposed the correct belief in the Divine Decree and pre-ordainment. They are the Qadariyyah and the Jabbariyyah.

The First Group: the Qadariyyah, those who deny the Qadar. They have been named the Qadariyyah.

The first people to mention this (deviant) statement were 'Amr bin 'Ubaid and Wâsil bin 'Ataa. They withdrew themselves from the (religious) gatherings of Al-Hasan Al-Basrî.

So the Qadariyyah who denied Allâh's Divine Decree, they are the Mu'tazilah. They said, "The servant is the creator of his own actions, and the affair is new, meaning Allâh did not ordain it! (So, according to them) the servants independently create their [own] actions, without any connection to Allâh's Will or Want! For this reason they were named the Qadariyyah.

The meaning of their assertion that the servant is the creator of his own action, they are actually affirming that there are other creators along with Allâh! (But rather) Allâh, Exalted and Glorious is He, is the only Creator. Everything besides Him is created.

They say there are others along with Allâh who creates: the servants who create their own actions. (We say): this is associating partners with Allâh in His Lordship. It was for this reason the Prophet (ﷺ) named them: **"the Zoroastrians (i.e. fire-worshippers) of this nation."** [Collected by Abû Dawûd]

Because they affirmed that there are other creators along with Allâh. In this they are similar to the Zoroastrians, those who say: "This world has two creators, light and darkness. Light is the creator of good and the darkness is the creator of evil." However the Qadariyyah went a step further than them by saying that *everyone* is the creator of their own actions, thereby affirming numerous creators along with Allâh, the Mighty and Majestic.

This is associating partners with Allâh in the Tawhîd of Allâh's Lordship.

The Second Group: the Jabbariyyah, and they are the opposite of the Qadariyyah. They are the followers of Jahm bin Safwan, those who say: "The servant has no free-will nor choice, rather he is forced into whatever he does having no choice [at all] therein; making them like an instrument in someone's hand to do with them as he pleases, or like a feather in the wind, or like the deceased person (who lays dead in front of the one) washing (his body), or even like the (shrouded body being carried) upon his bier!" Therefore, the servant is compeled to do his actions, and his behavior, (having no free-will [whatsoever]). He is only an instrument being moved.

The Jabbariyyah go to the extreme in regards to affirming Allâh's Will and Want, while (absolutely) negating the servants Will and want.

The Mu'tazilah, who are the opposite, went to the extreme regarding affirming the will of the servant and his desire, and they negate Allâh's will, the Mighty and Majestic. So we see both groups have (gone astray) going to the extreme in something.

The Qadariyyah fell into extremism in affirming the will of the servant and his desire to the extent that they say: "The servant is independent from Allâh and creates what he wants."

The Jabbariyyah fell into extremism in affirming Allâh's Will and Want, so much so they have removed free-will from the servant.

As for the People of the Prophetic Way and the Unified Body, they traverse the middle course, saying that everything happens by the Divine Decree of Allâh, and the servants' actions which are created by Allâh are included in that. However, they are still the servants' actions which take place due to their free-will and desire [to do those actions]; this is because the servant has been given a will and choice, however he is not independently separate from Allâh as the Qadariyyah assert and nor is he forced having no free-will as is asserted by the Jabbariyyah. Rather the servant does actions out of his own will and pure choice. Thereby he is rewarded for the good he has done and is punished for the evil he has done. This is because he has performed them out of his own desire and free-will. If he was forced to do these actions, then he would not be punished, because how can a person be punished (or held accountable) for something he had no choice or free-will in doing?

Due to this, Allâh, the Mighty and Majestic, does not take to account, the insane person who possessed no will (or want), nor the one who has been coerced, having the decision stripped from him, or the one who is sleep when at that time he is void of thought and intellect. As the Prophet (ﷺ) has informed: **"The pen has been lifted from three: the child until he reaches puberty, the insane person until his sanity returns and the sleeping person until he awakens."** [Collected by Ibn Mâjah]

Why (is the pen lifted)? (The answer): because these aforementioned people do not have free-will or choice. Therefore

they are not held accountable for that which they do while their intellects and wills are absent.

As for the one who possesses desire, free-will, and choice, he is rewarded for performing acts of obedience and is punished for acts of disobedience due to them being performed out of his own choice and free-will. Allâh, the Most High, said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ ۖ﴾

“Truly those who believe, and do deeds of righteousness, and perform As-Salat...” [Al-Baqarah:277] So here, Allâh ascribed their actions to them. In another verse He stated:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾



“Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.” [Al-Baqarah:6]

Here, (Allâh) ascribed disbelief to them because it was their actions which they performed out of their own free-will and choice. And Allah, Exalted is He, also said:

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۖ﴾

“...and whosoever disobeys Allâh and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever.”

[Al-Jinn:23]

In this verse He ascribed disobedience to them because it was from their actions.

So, they are, in terms of the act, the actions of the worshipper. And from the angle of divine decree, Allâh pre-ordained (those actions to occur): they are the decree of Allâh and the actions of the servants. (And this is something understood by) reconciling between the evidences.

This has been indicated by Allâh saying,

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ

الْعَالَمِينَ﴾ (٢٩)

“To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).” [At-Takwîr:28-29]

Allâh's statement:

﴿لِمَنْ شَاءَ مِنْكُمْ﴾

“To whomsoever among you who wills”: this is a refutation against the Jabbariyyah, those who denied that the servant

possesses any will. This [verse] also proves that the servant walks straight according to his will to do so.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“And you cannot will unless (it be) that Allāh wills - the Lord of Everything.” This is a refutation against the Qadariyyah, those who say that the servant’s actions are independent (of Allāh’s decree) and that (the servant) acts independent [of Allāh’s will]. So, these verses refute both groups.

Also, these verses establish the methodology of the People of the Prophetic Way and the Unified Body in that obedience and disobedience are actions of the servants, and when carried out they are ascribed to them. They are decreed and ordained by Allāh, while they are carried out by the servants’ choice and free-will. Therefore, a coherent person, who is not coerced, has the ability to do actions or to leave them off. He is able to stand and pray, give charity, fight in the way of Allāh. Just like a person has the ability to abandon the prayer, leave off commanding the good and forbidding the evil, or fighting in the way of Allāh; he leaves off these things due to his choice and will. If he engages in fornication, drinking alcohol, and devouring usury, he does so with his own choice to do so. Likewise, a person leaves off fornication, usury, and other impermissible acts out of his choice and will to do so. He does (all of this) based on his choice and will to do so, as all of this is well known.

But (in reality) the Jabbariyyah do not apply this (false belief in) every affair. If someone transgressed against them for example: striking or killing one of them, would they not demand retribution?! But how can they demand this when according to them the servant is forced to do actions having no free-will [at all]?! This is a contradiction.

Also, besides this they go out and seek means of livelihood and marry (in order that they may have children). If they really were compelled [to do actions] as they claim, then why are they doing these actions, seeking to bring non-existent things into existence?!

Therefore, they do not even apply this disgusting methodology of theirs in real life situations. Therefore they demand retribution; they marry, and seek out provisions.

This is a false statement and Allâh's refuge is sought. (But) this is the result of depending upon (false) ideologies, constantly changing and corrupt intellects. (This is what happens due to) depending upon the opinions of men without referring back to the Book of Allâh and the Sunnah of His Messenger (ﷺ).

So there exist no contradiction between believing in the pre-ordainment, divine decree, and taking on the means (to achieve a goal). You believe that whatever Allâh willed it occurs, and what Allâh did not will does not occur. But with this, do not leave off the means, rather you should seek the provisions, get married, seek out business, and strive throughout the earth in an effort to pursue Allâh's bounties. And do not say "I am going to depend

on the pre-ordainment and divine decree. If it is decreed for me to have it, I will have it, and if it is not, I will not have it!"

No one with sound intellect would utter such words. Even the birds (and) animals, due to their natural disposition, go out and seek provisions. The Prophet (ﷺ) said: **"If you were to place your trust in Allâh and truly rely on Him, He would provide for you as He provides for the birds: they leave out in the (morning) hungry and return back in the (evening) full."** [Collected by At-Tirmidhî]

The birds do not just sit in their nest waiting for their provisions to arrive, rather their natural disposition necessitates that they move, and go out seeking provisions. Therefore, there exist no contradiction in believing in the pre-ordainment and divine decree and pursuing the means. This is only said by the Jabbariyyah.

However, the means alone are not independently responsible for bring about a result. The only One who brings about the result is Allâh, the Mighty and Magnificent, which refutes the Qadariyyah. So we do not exaggerate in affirming the means like the Qadariyyah and we do not go to the extreme in denying their effect like is said by the Jabbariyyah.

Pursuing the means is expected. As (Allâh), Blessed is He, said:

﴿فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ﴾ (١٧)

"...so seek your provision from Allâh (Alone)" [Al-'Ankabût:17]



“...and seek the Bounty of Allâh (by working, etc.)” [Al-Jumu‘ah:10]

Allâh has commanded the servant to pray, fast and to do [all types] of obedience, so this is taking on the means (to earn Allâh’s pleasure). Likewise Allâh has prohibited the servant from the means of evil, such as disbelief, disobedience and wickedness.

So, believing in the Pre-ordainment and Divine Decree does not mean that you neglect the means, rather one should make efforts in obtaining the objective while [at the same time] keeping in mind that if it is something which is written for him to have, he will (surely) have it. However it is not going to come to him while he is sitting (i.e. meaning he is not making an effort to do anything). Rather it is a must that he takes on the means. Due to this the Prophet (ﷺ) said: **“Be keen on doing that which gives you benefit, and seek help from Allâh and do not lose heart. And if anything (in the form of trouble) comes to you, do not say: If I had done this or that, such and such would have happened, but rather say: Allâh has decreed and what He wills He does. For indeed “if” opens the (gate) for the Satan.”** [Collected by Muslim]

So take the means and if you obtain your goal then all praise belongs to Allâh, and if you do not obtain it, then be pleased and submit; Allâh did not decree (that) thing for you. This prophetic narration clearly points to the obligation of (going on) and

pursuing the means, and shows that believing in the pre-ordainment and divine decree does not mean leaving off the means or that pursuing the means alone is sufficient to bring about results, as the Mu'tazilah claim. Rather, the servant takes on the means, whether they are acts of obedience or disobedience. As for the result, they are in the Hands of Allâh, He is the one who arranges the outcomes, and (allows) the effects to be a result of their causes.

Fifthly: The Benefits of believing in the Pre-ordainment and Divine Decree. (For indeed) belief in the Pre-Ordainment and Divine Decree has Magnificent benefits.

The First Benefit: which is the greatest of them all, is to have complete faith in the six pillars of faith, since if anyone rejects the pre-ordainment and the divine decree, he does not have complete faith in the six pillars which the Prophet (ﷺ) has explained that Faith (in them) is Al-Imân.

“Al-Imân is that you believe in Allâh, His Angels, His Books, His Messengers, the Last Day and that you believe in the Divine Decree, the good and the bad of it” [Collected by Muslim]

The Second Benefit: is that the servant continues to carry out his affairs and does not surrender to delusions and fear, rather he proceeds on [in life] with the attitude that whatever Allâh has decreed will happen regardless whether (he) is sitting or not.

Due to this, Allâh narrated to us the condition of the hypocrites during the day (in which the Battle of) Uhud occurred:

﴿الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ
 أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾ (١٦٨)

“(They are) the ones who said about their killed brethren while they themselves sat (at home): “If only they had listened to us, they would not have been killed.” Say: “Avert death from your own selves, if you speak the truth.” [âli Imrân:168]

So sitting at home does not prevent death from reaching (you), nor does going out to fight (for the sake of Allâh) cause or bring about death if Allâh does not decree it. (Rather it is only) a cause. But if Allâh does not decree it, the cause has no effect and no result.

How many went out to the battlefield and returned safe and sound? Take for example Khâlid bin Walîd (ؓ). This is why when death approached him he said: “(I fought in so many battles seeking martyrdom) that there is no place in my body but have a stabbing scar by a spear, a sword or a dagger, and yet here I am, dying on my bed like an old camel dies. May the eyes of the cowards never sleep!” [Al-Muntathim by Ibn Jawzî 4/316, Siyar ‘Alâm An-Nubalâ I/382]

He used to wish for martyrdom; he would rush headlong into great battles longing to be killed for the sake of Allâh. However it was not decreed for him.

Believing in the Pre-ordainment and Divine Decree incites one to be courageous, fearless, and to rely solely upon Allâh, the Mighty

and Magnificent. As for withdrawing from the battlefield out of fear then this is to no avail, Allâh said:

﴿ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ﴾
 ﴿١٥٤﴾

"...Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"... [âli Imrân:154]

And Allâh said,

﴿ أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ﴾
 ﴿٧٨﴾

"Whosoever you may be, death will overtake you even if you are in fortresses built up strong and high!" [An-Nisâ:78]

There is no doubt that Allâh's decree will be executed and carried out. So it does not benefit a person to sit around, leaving off the beneficial means and staying away from the evil means. (Belief in the Divine Decree) would no doubt bring about [having] strength, courage and faith in Allâh, Glorious is He. And it will remove doubts, delusions, and pessimism which many people are afflicted with. Likewise belief in Pre-ordainment and Divine Decree removes a person from falling victim to the whispers of Shaytân. For this reason the People of Faith never delayed in seeking what is good and beneficial because they believed in Pre-ordainment and Divine Decree. They did not make statements such as, "We fear death; We fear we will be killed." If death is

decreed for you it will come to you, even if you do not go to it. And if it is not decreed for you then it will not reach you, even if you are in the most dangerous situation.

The Third Benefit: if it be the case that some form of calamity or affliction befalls a person he would not lose patience, because he believes in Allâh's pre-ordainment and divine decree. And this would make whatever misfortune that befalls him easy to cope with, so that he will not lose patience (and despair), slapping his face (out of anger), tearing apart his clothing (from rage), or crying out with the call of Pre-Islâmic Ignorance. Rather he should (patiently) seek out Allâh's reward. As Allâh said,

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمْرِ ۖ وَبَشِيرِ الصَّابِرِينَ ۖ﴾ (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا
لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
﴿وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾ (١٥٧)

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirun (the patient). Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones." [Al-Baqarah:155-157]

They are those who, when stricken with a calamity, do not blame themselves and make statements such as these: "This happened to me because of this and that." Rather, they are pleased with Allâh's Divine Decree. Also they know that if Allâh decrees something to happen, it will occur in any circumstance. A pre-determined matter occurs by the permission of Allâh. Then (the believers) say when stricken with a calamity, **"Truly! To Allâh we belong and truly to Him we shall return."**

And also like what comes in the Prophet's (ﷺ) statement: **"And if anything (in the form of trouble) comes to you, don't say: If I had done this or that, such and such would have happened. But say: 'Allâh has decreed, and that which He willed He did.'"**
[Collected by Muslim]

This makes accepting calamities and misfortunes easy for a person, such that he is pleased and fully submits to Allâh's will and pre-ordainment.

So these are three benefits of believing in the pre-ordainment and divine decree:

First: Having Faith in the pre-ordainment and divine decree fulfills the [belief] in the six pillars of faith.

Second: Belief in the divine decree and pre-ordainment incites an individual to be courageous, fearless, to pursue various paths of good.

Third: Belief in the pre-ordainment and divine decree makes it easy for the Muslim to accept trials and tribulations that occur.

As for the one who does not believe in the pre-ordainment and Divine Decree, (when he is tested) he becomes (impatient), upset, and annoyed, doing those things that he does.

Nowadays we hear a lot about that which is called "Suicide" and that it has become widespread amongst the people of other religions. What is the reason for this?

The answer: they do not believe in the pre-ordainment and divine decree. If one of them finds themselves in a strained situation he commits suicide, refuge is sought with Allâh. This is the result of him not believing in the pre-ordainment and divine decree. So he does not say (for example): "this is something that has been decreed for me, Allâh has written this upon me, and relief is near if Allâh wills." He does not think good thoughts about Allâh, the Mighty and Magnificent, (saying to himself Allâh's statement):

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ﴾

"Verily, along with every hardship is relief" [Ash-Sharh:5]

﴿أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ۖ﴾

"...Certainly, the Help of Allâh is near!" [Al-Baqarah:214]

The one who commits suicide, and kills himself, he does not believe in the divine decree and pre-ordainment, because he does not patiently bear the trials and hardships.

Sixthly: The Consequences of the Corrupt Beliefs of the Qadariyyah and the Jabariyyah

A number of dangerous matters result from their methodology:

1. The methodology of the Qadariyyah necessitates that there are other creators along with Allâh. This is polytheism in Allâh's Lordship. It was for this reason the Prophet (ﷺ) referred to them as, **"The Zoroastrians (i.e. fire-worshippers) of this nation."**
2. The methodology of the Jabbariyyah necessitates that Allâh be described with injustice, and that He punishes the servants for things they did not do, rather He did the actions! So Allâh will punish them for something they did not actually do! The servants are moved without free-will or choice. (The one who holds this belief is in fact) ascribing oppression to Allâh, the Mighty and Majestic, because (as they claim) He punishes His servants for that which they did not do, but rather *He* did it! The corruption of this false methodology is apparent. Allâh, Exalted is He, said:

﴿ فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴾

"This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do." [Yâsîn:54]

In this verse Allâh has connected punishment to disbelief, disobedience, and evil deeds; and He connected reward to belief, obedience, and good deeds. Allâh does not oppress anyone, as He, the Most High, said about Himself:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ
مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

Surely! Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. [An-Nisâ:40]

Rather this is justice from Allâh (ﷻ). From his justice is that He does not multiply the evils deeds, rather He recompenses it with its like. And out of His grace He doubles the good deeds:

﴿وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا﴾

“but if there is any good (done), He doubles it,” multiplying the good deeds ten-fold, to seven hundred times over, or even more. As for the evil deed, Allâh holds a person accountable for that deed, not multiplying it. All of this is from Allâh’s justice (ﷻ).

However, the Jabbariyyah ascribe injustice to Allâh, asserting that He punishes the servants for His own actions, while the servants themselves did not (actually) do anything. Rather they are only like a tool being moved around, or a feather in the air. (This no doubt) is an incorrect methodology.

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3. This false methodology necessitates: disabling the concept of seeking out the means, and that a person would (potentially) say, "As long as there is a Pre-ordainment and Divine Decree I can just sit here [and not do anything], since if whatever is decreed will happen." This is from the negative effects of the methodology of the Jabbariyyah.
 4. The methodology of the Mu'tazilah, as we mentioned earlier, necessitates polytheism in Allâh's Lordship.
 5. Their methodology imposes many dangers. From them is to deem Allâh to be weak and deficient, and that there exist in His Dominion something He does not want or will to be there! So this is describing Allâh with incapability, which is a greatly dangerous matter. So both of these methodologies are incorrect, necessitating many dangerous [matters] which one should be aware of.

As for the methodology of the People of the Prophetic Way and the Unified Body, it is the middle course and is just (and balanced) regarding every affair. The People of the Sunnah are always upon the middle course, for this reason the (scholars say): "This Islâmic Ummah in respect to all other nations are upon the middle course. And that the People of the Prophetic Way and the Unified Body are upon the middle course with respect to the misguided groups regarding the issue of Pre-ordainment and Divine Decree as well as other matters." They affirm Allâh's actions, His Want and Will, His Pre-ordainment and Divine Decree. They also affirm the servants' actions, will, and desire, keeping in accordance with the Qur'ân and the Sunnah of His Messenger (ﷺ). They do not deny the Pre-ordainment and Divine

Decree as the Mu'tazilah say, nor do they go to the extreme in affirming the Pre-ordainment and Divine Decree, thus stripping the servants of free-will and desire as is the statement of the Jabbariyyah.

Here is a question: Are the people who deny the Pre-ordainment and Divine Decree disbelievers?

The answer: the Scholars explained this matter with detail, saying the following:

1. Whoever denies the first level of the Pre-ordainment and Divine Decree (i.e. the level of Allâh's knowledge) and says that Allâh does not know things before they exist and He only knows them after they exist, then whoever says this has disbelieved, because he is denying Allâh's knowledge. However (the scholars say) this group of people who denied Allâh's knowledge have become extinct, as was mentioned by Shaikh al-Islâm Ibn Taymiyyah (May Allâh have Mercy upon him) in Al-'Aqîdah Wâsitiyyah.
2. As for the rest of the Mu'tazilah, they affirm Allâh's eternal knowledge (عِلْمٌ). However they deny the Divine Decree. So they are people of misguidance, but this (corrupt belief) does not reach the point of disbelief. They affirm Allâh's knowledge and the writing in the Preserved Tablet, but they negate Allâh's Will and Want: meaning they affirm that Allâh knew (everything before it happened) and (that He) recorded it in the Preserved Tablet. However they went to the extremes with regards to servants' actions, saying the servants' actions occurred without Allâh's Will and Desire. This is something

that is present and continuous amongst the Mu'tazilah and those who follow their methodology from amongst the misguided groups.

These are some brief concise points regarding this great matter. However it suffices the Muslim to know these fundamental principles and that he should stop there (restricting himself to them), not going too deep searching in the matter of the pre-ordainment and divine decree, so as to not open up a door of (frequent) questioning, because it will not lead to any (praiseworthy) result. The Pre-ordainment and Divine Decree is Allāh's secret which He kept hidden from His creation. (A person) is not able to arrive at any result by way of (useless) inquiries. Rather, it is incumbent upon you to proceed in accordance with what the Book and the Sunnah indicate, affirming the pre-ordainment and divine decree as well as knowing the evidences pertaining to it and the ruling of the one who denies it.

There remains another issue which the People of Knowledge have mentioned: which is using the Divine Decree as an argument (to justify one's actions).

“Indeed Mûsâ (ﷺ) said: ‘Oh My Lord where is Our Father, who removed us and himself from Paradise?’ So Allah showed him Ādam. So Mûsâ (ﷺ) asked: ‘Are you Ādam?’ So Ādam said yes. Mûsâ said: ‘Why did you get us all removed from Paradise?’ Ādam asked, ‘who are you?’ Mûsâ said, ‘I am Mûsâ.’ Ādam said, ‘You are the one who Allah spoke to from behind a veil, and He did not make between you and Him any (Angelic) Messenger

from His creation?' He said, "yes.' Ādam said, 'Why do you censure me for a thing that Allah has decreed before (my existence)?' [Authentic, See Ibn Manda, Refutation of Al-Jahmiyyah, in the hadîth of 'Umar bin Al-Khattâb]

So the Jabbariyyah used this narration, saying it is a proof for their methodology because Ādam debated with Mûsâ, saying that whatever he did was not his choice rather it was Allâh's action!

However, they did not [fully] understand the narration. Mûsâ was not censuring Ādam for the divine decree and pre-ordainment, but he was censuring him for (being the cause) of them being removed from Paradise. So he said to him: **"Why did you get us all removed from Paradise?"** Thus, Ādam used for his argument, the divine decree, because it is permissible to use the divine decree as an argument when it is referring to calamities (not ones actions). It makes it easier for a person to bear, not becoming angry, and annoyed (at the trial which has befallen him). Mûsâ did not ask Adam about the Divine Decree. He did not say to him "why did Allâh decree this for you." Rather he said: **'Why did you get us all removed from Paradise?'** So the question was directed towards the misfortune that occurred as a result of Ādam eating from the tree.

Also Mûsâ did not censure Ādam for the sin (of eating from the tree). He did not say to him why did you eat from the tree? That is because Ādam repented to Allâh and He forgave him. (Furthermore) the one who repents from a sin is not censured for what happened, after he has repented. Mûsâ only blamed Ādam

that combines many affairs of the Religion, and the Religion expansive (it encompasses much and includes many matters)⁶⁴

for being removed from paradise, which is a calamity that afflicted Ādam as well as his offspring.

So Ādam disputed with Mûsâ using the Divine Decree as an argument; and using the Pre-ordainment and Divine Decree as an argumentation (to explain) calamities is something that is legislated due to the Prophet's (ﷺ) statement: **“And if anything (in the form of trouble) comes to you, do not say: If I would have done such and such, then such and such would not have happened, but (instead) say: Allâh has decreed, and what He wills He (indeed) does.”** [Collected by Muslim]

(Therefore we see) that the divine decree and pre-ordainment can in fact be used as an argument in the case of trials (and tribulations) because you did not have a choice in the matter, rather it is Allâh's action.

As for a person using the Divine Decree as an argument to justify his disobedience then this is not permissible, because it is your action. For this reason, the People of Knowledge have said: **“The divine decree can be used as an argumentation (to explain) calamities but not as an argumentation to justify disobedience.”**

⁶⁴ The Author (رحمه الله) said: **“The pillar that combines many affairs of the Religion”**: this is because the religion has three levels:

1. The Level of Al-Islâm, with its five pillars.
2. The level of Al-Imân, with its six pillars.

Belief In the Last Day

وَلَا تُنْكِرْنَ جَهْلًا نَكِيرًا وَمُنْكَرًا

وَلَا الْحَوْضَ وَالْمِيزَانَ إِنَّكَ تُنْصَحُ

29. And definitely do not reject⁶⁵, out of ignorance⁶⁶, (belief in) Nakîr and Munkar⁶⁷, Or the Hawd, or the Scales, surely you are being advised sincerely.^{68 (69) 70}

3. The level of Al-Ihsân, with its one pillar.

⁶⁵ This line of poetry and those after it are in regards to belief in the Last Day: the Day which comes after the life of this world, it is the Day of Requital, the Day of Recompense, and the Day of Judgment.

Belief in it is one of the pillars of Faith which comes in the narration of 'Umar bin Al-Khattâb (رضي الله عنه) regarding Jibrîl (عليه السلام) coming to the Prophet (ﷺ) in the presence of his Companions asking him questions about Al-Islâm, Al-Imân, Al-Ihsân, and about the Hour. So the Prophet (ﷺ) replied to his question about Al-Imân saying: **"Al-Imân: is that you believe in Allâh, His Angels, His Books, His Messengers, the Last Day and that you believe in the Divine Decree, the good and the bad of it..."**
[Collected by Muslim]

These are the six pillars of Faith. Sometimes they are mentioned together and sometimes only some are mentioned. Belief in Allâh and the Last Day are mentioned together in many places in the Qur'ân. As Allâh, the Most High, says:

﴿ مَن ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ ﴾ ﴿٦٢﴾

“...whoever believes in Allâh and the Last Day...” [Al-Baqarah:62]

Also Allâh says,

﴿ لَا يَسْتَعِذُّنَاكَ الَّذِينَ يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ ﴾ ﴿٤٤﴾

“Those who believe in Allâh and the Last Day...” [At-Tawbah:44]

And sometimes the Pillars of Faith are all mentioned together, such as Allâh's saying,

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ ﴾ ﴿١٧٧﴾

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets...” [Al-Baqarah:177]

Also the statement of Allâh,

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ ﴾ (٢٨٥)

“The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers..." [Al-Baqarah:285]

So belief in the Last Day is one of the Pillars of Faith and whoever denies it has disbelieved. Whoever says: “There will not be a Resurrection; rather it is only the life of this world,” (has certainly disbelieved). He has belied Allâh, His Messenger (ﷺ), the consensus of the Muslims, and that which is known from the religion by necessity.

There is no doubt that the one who denies the Resurrection has disbelieved. Allâh said,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ (٧)

“The disbelievers claim that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.” [At-Taghâbun:7]

(In this verse) Allâh commanded His Prophet (ﷺ) to swear by his Lord that (the people) shall (indeed) be resurrected.

"The disbelievers claim": This claim (of theirs) is a lie, meaning they lied in this saying of theirs. Allâh said,

﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝٢٩﴾

"And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."' [Al-An'âm:29]

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۝٣٤﴾

"And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time)..."' [Al-Jâthiyah:24]

And Allâh says (narrating the statement of the disbelievers),

﴿أَيَعِدُّكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْتُمْ تُخْرَجُونَ ۝٣٥﴾
هَيَاتَ هَيَاتَ لِمَا تُوعَدُونَ ۝٣٦ إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ
وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝٣٧﴾

"Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?" Far, very far is that which you are promised! "There is nothing but our life

of this world! We die and we live! And we are not going to be resurrected!" [Al-Muminûn: 35-37]

These are the statements of the disbelievers past and present: they deny the Resurrection without any proof, except their statement: "How can the people be resurrected when they die and become dust?! This is impossible!"

(This statement is as Allâh has described the disbeliever):

﴿ قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ۝٧٨ ﴾

"He (i.e. the disbeliever) says: "Who will give life to these bones after they are rotten and have become dust?" [Yâsîn:78]

Glory be to Allâh! (The human being) did not exist at first, then Allâh created him. So, even more so, He who created the human being the first time is able to bring them back to life (raising them up on the Day of Judgment)

﴿ وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ. قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ۝٧٨ ﴾
﴿ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝٧٩ ﴾

"And he puts forth for Us a parable, and forgets his own creation. He says: 'Who will give life to these bones when they have rotted away and became dust?' Say: (O Muhammad ﷺ) 'He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'" [Yâsîn:78, 79] The

Qur'ân is filled with refutations against those who deny the resurrection.

If there was not a resurrection nor recompense for (the servants) deeds, (it would be as if Allâh created) the creation in vain. How would Allâh create them, and the servants do good deeds, and others do evil deeds, then they die and are left (without accountability or reward)?! This does not befit the justice of Allâh, Exalted and Glorious is He:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝١١٥ فَتَعَلَىٰ ٱللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝١١٦﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allâh, the True King: La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! [Al-Muminûn:115-116]

High is Allâh (above this claim) and far is He removed from such a thing. It is absolutely necessary that Allâh resurrects the people, distinguishing the believer from the disbeliever, rewarding the believer for his faith, and punishing the disbeliever for his disbelief. All of them die, and are not resurrected, and held accountable for their deeds?! Never would this be the case, Allâh forbids.

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾﴾

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! Shall We treat those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn as the Fujjâr (criminals, disbelievers, the wicked)?” [Sâd:27-28]

Furthermore, Allâh has surely threatened the disbelievers, polytheists, and the disobedient ones that they will return to their Lord, and will be held accountable and recompensed for their actions. This shows that the resurrection will definitely occur and there is no escaping from it. The life of this world is the place for actions and the hereafter is the abode of recompense. This is from Allâh’s wisdom, Glorious is He the Most High.

Belief in the Last Day entails having belief in everything that will occur after death: like the questioning of the two angels in the grave, the torment and punishment of the grave, the raising from the graves for the resurrection, gathering, standing, and waiting at the gathering place (for Allâh to give the reckoning). And (belief

in the hereafter) includes that which will take place after that, as the reoccurring proofs from the Qur'ân and the Sunnah have repeatedly pointed out. Believing in (all of this) is obligatory.

Also, belief in the Last Day is from belief in the unseen. And believing in the unseen is one of the pillars of Faith. Rather it *is* faith. This is because believing in Allâh, His Names, and Perfect Attributes is all part of believing in the unseen, because we do not see Allâh (ﷻ). Belief in the Angels, the Jinns, and the Devils is all from belief in the unseen. Believing in everything that will occur in the last days from that which the Prophet (ﷺ) has informed of is all a part of believing in the unseen. (Likewise) believing in everything that occurred to the previous nations, we did not see it, but it is part of believing in the unseen. So the unseen is either connected with the past or the future. It is obligatory to believe in this. For this reason Allâh said in the beginning of Surah al-Baqarah,

﴿الْم ۝۱﴾ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝۲﴾

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ۝۳﴾

“Alif-Lam-Mim. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious believers of Islâmic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. Who believe in the Unseen” [Al-Baqarah:I-3]

Allâh begins by mentioning the belief in the unseen. Thus, to deny the resurrection necessitates denying belief in Allâh, the Mighty and Magnificent, the Angels, and everything that will take place besides what is seen in the life of this world. This is the statement of the Dahriyyah, Malâhidah, and polytheists who deny the unseen.

Belief in the Last day includes everything that will occur after death. The first of those things is that the deceased is placed in his grave, (his body is) covered with dirt, the people will depart from him, and he will hear the sound of their sandals (walking on the ground as they leave the gravesite). Then two angels will come to him, his soul will return back to his body. They will sit him up, and begin questioning him: **“Who is Lord? What is your religion? And who is your prophet?”** [Collected by Al-Bukhârî and Muslim]

Three questions, if he answers them correctly he will be saved, he will succeed, and he will prosper. If he does not answer them correctly he will fail, lose, and his efforts [in this life] will be of no benefit.

⁶⁶ The Author’s statement: **“And do not reject, out of ignorance”**: Meaning: that which you are ignorant of do not reject it. You should not deny a thing simply because *you* are ignorant of it. Rather believe in that which is authentically reported and established whether you have knowledge of it, comprehend it, or not. Allâh said,

﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابٌ
الَّذِينَ مِنْ قَبْلِهِمْ﴾

“Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie...” [Yûnûs:39]

So it is obligatory upon you to believe in that which is authentically established from Allâh and His Messenger (ﷺ) whether you know it or imagine it in your mind, because (indeed) it will occur in the future:

﴿لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾ (٦٧)

“For every news there is a reality and you will come to know.”
[Al-An‘âm:67]

So the news and information that you have been informed of, all of it has a specific time. When its time comes it will manifest [itself]. Our obligation is to believe in it; it is the speech of Allâh, the Mighty and Magnificent, which:

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

“Falsehood cannot come to it from before it or behind it”
[Fussilat:42]

Likewise it is the speech of His Messenger (ﷺ), who does not speak from his own desires,

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ ﴾

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” [An-Najm:3-4]

So we do not depend upon our own intellects. We only depend upon revelation regarding matters of the unseen, not entering these realms with our intellects and thoughts, (allowing them to interfere with these matters). Those affairs dealing with the life in the (grave) are matters from the Hereafter. So for example if we were to unearth a person after he has been placed in his grave, we would find him as we placed him, but he is in the realm of another world. We do not see that which happens to him, because he is in another world which is unseen to us.

⁶⁷ **The Author’s statement: “Nakîr and Munkar”:** These are the names of the two angels who will come to the deceased immediately after he is buried. His soul will return to his body. The two Angels will sit him upright. He will be alive, a life befitting the barzakh (i.e. a barrier between the life of this world and the next), not like the life of this world on earth. Rather it is the life of the hereafter, which no one knows the reality of except Allâh (ﷻ).

As for the angels being named Munkar (i.e An unbearable, evil, wicked thing) and Nakîr (i.e A difficult, drastic, or denied affair)

as it has been reported in a prophetic narration whose chain has no problem with it. These two names have been authentically reported in the Sunnah. (They have been given these names because) the sight of these two angels is extremely frightening, whereby the people shall deny and refuse to look at them because of how frightened they will be. These two angels will come in a form which is unfamiliar to man which he never saw in his lifetime or was ever aware of. So it is from this angle that they are given the names Munkar and Nakîr. Also, this is a refutation against those who deny naming the Angels with these two names, claiming this to be insulting to them. We say: this is not cursing (or insulting) the Angels. Rather they have been given these names Munkar and Nakîr, because the person they come to will express utter disapproval of them.

⁶⁸ The Author (رحمه الله) saying: **“surely you are being advised sincerely.”** Meaning: I advise you to not deny these matters. For indeed the religion is sincere advice. As the Prophet (ﷺ) said: **“The Religion is sincere advice. We (i.e. the companions) asked to whom? He said: “To Allâh, His Messenger, The rulers of the Muslims and the common-folk.”** [Collected by Muslim]

Also, the author (رحمه الله) is saying: I advise you not to deny that which has been established from the Messenger of Allâh (ﷺ) and that which comes by way of the Qur’ân and Sunnah, as the Mu’tazilah and the people of misguidance deny these things, relying upon their (corrupt) intellects and ideas. So beware of traversing their paths. Instead, follow the texts, and believe in

what comes in the authentic reports. This is from believing in Allâh, the Most High.

Those affairs which happen to the deceased after he is placed in his grave, and is obligatory for us to believe:

Firstly: The Coming of the Two Angels. (It is obligatory for every Muslim to believe that) Munkar and Nakîr will come to the deceased. If someone asks: "How can they come to him inside his grave and we cannot see them?" The answer is: Allâh is able to do all things. And besides, there are indeed many things which you cannot see and are kept hidden from you. The two angels will come to him inside his grave although you cannot see them. (We ask) can you see the soul which is placed inside your body? Can you see everything? There are many things which exist although you cannot see them. Are you able to see the intellect which Allâh has given you, that distinguishes you from someone else? So your inability to see a thing does not necessitate it being false. This is the speech of the Materialist and Scientists. As for the people of true faith, their faith includes all that the authentic narrations mention, and they do not allow their intellects to intervene.

The two Angels will come to (the deceased), sitting him up, and asking him: **"Who is your Lord? What is your religion? And who is your Prophet? The true believer will respond: 'My Lord is Allâh, my religion is Islâm and Muhammad is my Prophet.'** Then a caller will call out: **'My servant has spoken the truth. So, furnish him from Paradise, and make his grave spacious as far as his eyes can see, and open a door for him to Paradise.'** He will be given from its fragrances and good scent. He will say, **'O Lord! Hurry**

up with the commencement of the Hour, so I can return to my family and my wealth." [Collected by Abû Dâwûd, Ahmad, At-Tayâlisî, Al-Bayhaqî and others from the long Hadîth of Al-Barâ bin 'âzib]

So his grave will become a garden from the gardens of Paradise, although we cannot see this. However, Allâh may allow some people to see (that which occurs in the grave) although it is not completely binding.

As for the hypocrite, who in the life of this world lived upon doubt and suspicion and likewise died upon it, when the two Angels question him: **"Who is your Lord? He will say: 'I do not know.' And when he is asked: 'What is your religion?' He will reply: 'I do not know. I used to hear the people saying something, so I said what they said.' And when he is asked: 'Who is your Prophet?' He will reply: 'I do not know?'"**

This is because in this world he did not believe with his heart, but only spoke with his tongue: **"I used to hear the people saying something, so I said what they said."** He said this (statement in the life of this world only) seeking to befriend and get close to (the Muslims). This is the affair of the hypocrite who says what the people who offer prayer say; and (likewise) he prays and fast (alongside them). However there is no faith in his heart. He only does this seeking alliance, friendship and protection in order to live safely and comfortably alongside the Muslims when in reality he does not believe with his heart.

Even if he was well educated, eloquent and had memorized many texts and chains of narrations, still in his grave he would not be able to express himself clearly, he will stutter not able to answer the questions correctly. He will say: "I do not know; but I used to hear the people saying something so I repeated what they said even though I did not have knowledge of what they were saying nor did I believe in it." So a caller will call out:

"My servant has lied, so furnish him from the Hell-Fire and open a door for him to Hell." [Collected by Abû Dâwûd]

Then heat and puss from the Hell-Fire will come to him. His grave will be constricted upon him until his ribs are crushed. Allâh's refuge is sought. His grave will become a pit from the pits of the Hellfire. He will say: **"O my Lord, do not establish the hour."** Because he knows that if the Hour is established, that which follows will be even worse than what he is currently experiencing. And Allâh's refuge is sought. This is what Allâh alluded to in His saying,

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ﴾

"Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter..." [Ibrâhîm:27]

Just as they lived upon the firm word and upon true faith while in the life of this world, likewise Allâh will make them firm in their graves at the time they will be questioned:

﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ﴾

“And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers)” [Ibrâhîm: 27] Meaning they will not be able to respond correctly.

The narrations regarding (the punishment and bliss of the grave) have reached the level of mutawâtir (i.e. very reoccurring) from the Prophet (ﷺ). The People of the Prophetic Way and the Unified Body have consensus about this issue. No one rejected it except the Mu'tazilah, those who depend upon their own intellects, likewise the (so-called) Intellectuals of these times, those who are a [direct] offshoot of the Mu'tazilah, they are also upon this methodology.

⁶⁹ **Second: The Hawd [The prophetic fountain].** The Hawd is the Prophet's (ﷺ) Fountain. The reports establishing that the Prophet (ﷺ) has a Fountain are reoccurring. In an authentic narration (The Prophet ﷺ) mentioned: “My Fountain (is as wide and broad that it requires) a month's journey (to go round it) all, and its sides are equal and its water is whiter than milk, sweeter than honey, (and its odor is more fragrant than the fragrance of musk) and its vessels are like stars in the sky (and he who drinks from it will never feel thirsty after that).” [Collected by Muslim]

The Prophet's (ﷺ) nation will frequent it, drinking from it. However every innovator will be repelled and prevented from it; and everyone who (became) an apostate will not reach the Prophet's (ﷺ) Fountain. And when he (ﷺ) asks about them and why they had been refused, it will be said to him (ﷺ): **"They did not cease leaving the religion, turning on their heels after you"** Regarding the second category (i.e the innovators) it would be said: **"You do not know what they introduced (into the religion) after you."**

So everyone who innovates into the religion like the Mu'tazilah, the Khawârij, the Shi'a and the rest of the misguided groups from those who introduced into the religion that which is not from it, they are worthy of being hindered from the fountain on the Day of Judgment. Every innovator is prevented (from drinking from the fountain), likewise the one who abandons his religion. No one will reach it except the people of Faith, those who were firmly established upon true belief in this world and died upon that. (They) will be of those who reach the fountain and will drink from it, such that they will never be thirsty afterwards. This is the Prophet's Fountain.

So [all] those who cling to the Prophet's (ﷺ) Sunnah in this life, and act upon it, they will reach his fountain on the Day of Judgment and drink from it. As for those who turn away from the Prophet's (ﷺ) Sunnah, introducing newly invented matters or (even) leaving the religion (in totality), (these people) will be turned away and prevented from the fountain at a time when their need for water will be the most severe.

⁷⁰ **Third: The Scale.** The Author's (رحمه الله) statement: "or the Scales." It is a real scale that has two pans. The good deeds will be placed in one pan and the bad deeds will be placed in the other pan. Allâh, the Most High, said,

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

"Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide." [Al-Muminûn: 102-103]

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾ (٦) ﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ (٧) ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾ (٨) ﴿فَأُمُّهُ هَاوِيَةٌ﴾ (٩)

"Then as for him whose scales will be heavy, he will live a pleasant life (in Paradise). But as for him whose scale will be light, he will have his home in Hawiyah (pit, i.e. Hell)." [Al-Qâri'ah: 6-9] Meaning the scales of his deeds.

So his good deeds will be placed in a pan and his bad deeds will be placed in the other. And then whichever one is greater in weight he will receive his recompense according to the one that weighs heavier and this is from Allâh's justice, that He does not wrong anyone. Rather He rewards (and punishes) the people according to their actions. And it is a real scale. The Mu'tazilah

say it is not an actual scale, but rather (a metaphorical scale) meaning the establishment of justice between the slaves!

They have no proof for this claim of theirs except their (corrupt) intellects. They deny the scale because they did not see the scale. They do not believe in the unseen and this no doubt is from the harms of depending upon one's own intellect. The (true) believer does not rely on his own intellect. (It is true that) the intellect can point you to *some* things, however this is not in all cases. There are things which the intellect cannot grasp. The matters of the unseen cannot be grasped by the intellect. Your intellect should not be used to render a judgment in matters of the unseen. However authentic evidences should be the only thing relied upon. So this is why (the Mu'tazilah) deny it being a real scale. According to their false methodology, they deny that which they cannot see [with their own eyes], or (they may) misinterpret it contrary to its true meaning.

However, they do not deny the usage of the word "scale" because it comes in the Qur'ân, as it is in Allâh's statement,

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ ٨ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ ﴿١﴾ بِمَا كَانُوا بِعَآيِنَتِنَا يَظْلِمُونَ ﴿١﴾

"And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And

The People of At-Tawhîd will be removed from the Fire

وَقُلْ يُخْرِجُ اللَّهُ الْعَظِيمُ بِفَضْلِهِ

مِنَ النَّارِ أَجْسَادًا مِّنَ الْفَحْمِ تُطْرَحُ

عَلَى النَّهْرِ فِي الْفِرْدَوْسِ تَحِيًا بِمَاءِهِ

كَحَبِّ حَمِيلِ السَّيْلِ إِذْ جَاءَ يَطْفَحُ

as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.)” [Al-‘Arâf:8-9]

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴾ (٦)

﴿ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأَمَّهُ هَكَاوِيَةٌ ﴾ (٧)

“Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, he will have his home in Hawiyah (pit, i.e. Hell).” [Al-Qâri‘ah:6-9]

However (instead of denying the usage of the word “scale”) they misinterpret and distort its meaning as it is their methodology with the rest of the texts: they distort their meanings. As for the people of the truth, they believe in (the scales) upon their true meaning, while entrusting their modality to Allâh (ﷻ).

30. And say: Allâh, the Mighty, will remove, by His Grace, out of the Fire⁷¹, bodies (of people) burned severely⁷², who will then be tossed

⁷¹ This is a matter pertaining to sinners from amongst the people of Tawhîd, who commit major sins, which have not reach the level of polytheism. These individuals are considered to be believers, people of true Islâmic Monotheism. However their Tawhîd and Imân is deficient. This does not remove them from Al-Islâm, as the Khawaarij and Mu'tazilah claim. Rather they remain under Allâh's will. If He wills, He will forgive them, not punishing them, (thus) entering Paradise from the very beginning. Or if (Allâh) wills, He will punish them. However, they will not reside in the fire for eternity like the disbelievers and polytheists. Rather they will exit the hell-fire, after being punished, either by way of the intercession of others, by Allâh's grace, or with the conclusion of their punishment, thus leaving from the fire absolutely.

The disbeliever and polytheist will enter the fire. The believer, the one who singled out Allâh with worship, may also enter the fire as a result of his sins. However the disbeliever and the polytheist will abide therein forever, whereas the believer, who worshipped Allâh alone, will not. This is the creed of the People of the Prophetic Way and the Unified Body. Which is in [total] opposition to the belief of the Khawârij and the Mu'tazilah.

The Khawârij say: the one commits a major sin has disbelieved, leaving the fold of Al-Islâm. And if he does not repent, he will reside in the hell-fire forever just like the disbelievers.

The Mu'tazilah say: (The Sinner) leaves from Al-Imân, not entering into disbelief. Rather he is in a level between two levels (i.e. he is neither a believer nor disbeliever). But if he dies and has not repented (from his major sin) he will abide in the hell-fire forever. Each of these positions are false and astray; they are in opposition to the clear evidence. For verily Allâh says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills” [An-Nisâ:48]

And it is also reported in an authentic narration: **“Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed of Faith, then remove him from the fire”** [Collected by Muslim]

It is also reported that he (ﷺ) said in another Hadîth: **“And that is the weakest of faith.”** [Collected by Muslim]

(So, the believer who has faith equal to the weight of a mustard seed) shall be taken out (of the fire) after having been burnt and reduced to charcoal. He will be placed in a river from one of the rivers of Paradise. His body will revive just like a grain is revived, then he shall enter Paradise.

⁷² The Author (رحمه الله) said: **“burned severely”**: meaning their bodies shall be burnt and reduced to charcoal due to the punishment. Then Allâh, Exalted is He, shall revive these bodies,

31. Into the river of Firdows, wherein they will regain life by its water⁷³, like the seed being carried along by the stream's debris when its water becomes abundant.⁷⁴

restoring life back to them and then He will admit them into Paradise.

⁷³ **“Into the river in Firdows, wherein they will regain life by its water”** Al-Firdows: is the highest part of Paradise and the middle part of Paradise; this river runs through it.

⁷⁴ **“Like the seed being carried along by the stream’s debris when its water becomes abundant.”** As it has been reported in the authentic narration: **“Until the point they will be burnt up and reduced to charcoal, He will grant permission for intercession. They will be brought out handfuls, handfuls. They will then be cast onto a river of Paradise. Then it will be said: ‘Oh people of paradise, Pour out on them. They will then sprout forth as a seed comes cut from the silt carried by stream.’”** [Collected by Muslim]

“A handful:” meaning a group of people who have been burnt and reduced to charcoal. They will be thrown into a river from one of the rivers of Paradise, called ‘The River of life’. They will sprout forth just like the seed comes out carried by the stream. When a stream flows in the valleys, it carries with it seeds, throwing them in the earth, then they sprout forth. Likewise the people will be thrown into “the River of life;” their bodies will sprout forth. After that they will enter paradise.

The Prophet's Intercession

وإنَّ رَسُولَ اللَّهِ لِلْخَلْقِ شَافِعُ

75 وَقُلْ فِي عَذَابِ الْقَبْرِ حَقُّ مُوضَحُ

“Water becomes abundant:” Reaching its climax, then it settles down, the seeds settle in the earth, soon producing trees, and produce.

⁷⁵ The Author (رحمه الله) mentioned a number of affairs in these lines and the previous lines of poetry:

The First: The servant being questioned by the two Angels: Munkar and Nakîr.

The Second: The punishment of the grave and its delights.

The Third: The weighing of the [servant's] actions.

The Fourth: The Prophet's (ﷺ) Fountain.

The Fifth: The Issue of the people who commit major sins from the Muslims.

The Sixth: The affair of the intercession, which is mentioned in this line of poetry.

As-Shafâa' (i.e. the intercession): An intermediary in carrying out a person's needs with the one who those needs are with. Intercession can be with Allâh or with the people. However, the intercession with Allâh differs from the intercession with the people (of this world). This is because you can intercede with a person, on behalf of someone, even if you are not granted person.

Whereas with Allâh, (ﷻ), no one is allowed to intercede with Him, on behalf of someone else except after He grants permission. Allâh said,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

Who is he that can intercede with Him except with His Permission? [Al-Baqarah:255]

Thus he grants permission for the one interceding, and the one who is being interceded for, but it is must that the one who is interceded for be from the people of Islâmic Monotheism, meaning the sinners from the people of at-Tawhîd. As for the disbeliever, he cannot intercede, and neither can he be interceded for. (The proof for this is) Allâh's statement:

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

"There will be neither friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to." [Ghâfir:18]

﴿فَمَا نَفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

"So no intercession of intercessors will be of any use to them." [Al-Mudathir:48]

So, intercession will not be accepted for the disbelievers therein:

﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ﴾ (١٢٣)

“And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.” [Al-Baqarah:123]

If the disbeliever were to spend all the wealth of the world as a ransom (for his soul from the fire) it would not be accepted from him:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى﴾ (١١)

“Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.” [âli Imrân: 91]

So compensation shall not be accepted from them (and it is the wealth they will use therewith to ransom themselves). No intercession from anyone will be accepted for them. Rather they will absolutely be from the people of the fire. In it they will remain forever.

So this intercession with Allâh will not happen except after two conditions are fulfilled:

First condition: That Allâh grants permission to the one who is interceding.

Second condition: That the one who is being interceded for is from the sinners of the people of Islâmic Monotheism.

As for the creation (in the worldly life), you can intercede with him even if he has not granted you permission, and even if he is not pleased with the one who is being interceded for. Rather he may even hate the one being interceded for, or even desire to kill him, or want to seek revenge against him. But this person may be forced to accept another person's intercession for (someone), due to his need of the people, the ministers, and other helpers. So if he refused their intercession, perhaps the people may censure him. Thus he draws near to them, accepting their intercession, even if he did not grant permission, and even if he is not pleased with the one being interceded for.

As for Allâh, no one can intercede with Him, except after He grants permission, and after He is pleased with the one being interceded for (i.e the people of at-Tawhîd who have committed sins in the worldly life). This is the difference between the two types of intercession.

The interceding with Allâh is truth, as long as these two conditions are fulfilled. It is the type of intercession which Allâh affirms. As for the intercession that Allâh negates, it is the intercession of the disbelievers, as well as the intercession that occurs without Allâh's permission.

Thus intercession is of two types, as the People of Knowledge have explained: the affirmed intercession and the negated intercession. Allâh, said:

﴿فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ﴾ (٤٨)

“So no intercession of intercessors will be of any use to them.”
[Al-Muddathir:48]

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ (١٨)

“There will be neither friend, nor an intercessor for the Zalimun (polytheists and wrong-doers), who could be given heed to.”
[Ghâfir:18]

Perhaps a person may come to you saying: “intercession is not accepted, based on these verses as evidence.” Then say to him, “there are many verses which show the acceptance of intercession such as Allâh’s saying:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is he that can intercede with Him except with His Permission?” [Al-Baqarah:255]

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾

“And they cannot intercede except for him with whom He is pleased.” [Al-Anbiya:28]

﴿ وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعُهُمْ شَيْئًا إِلَّا مَن بَعَدَ
أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى ﴾

“And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.” [An-Najm:26]

So, these verses show the acceptance of intercession but with two conditions: (The intercession must be) done with Allâh's permission, and He must be pleased with the one who is being interceded for.

One should know that not all intercession is affirmed and nor are all types of intercession negated. Rather it is a must that this issued be addressed with detail, according to what is established in the evidence.

One part of the Qur'ân should not be used to contradict another part, rather the verses should be gathered, and reconciliation should be made between them. (Some verses of the) Qur'ân explain (other verses) and restrict (the unrestricted). This is the methodology of those firmly rooted in knowledge.

So we do not go to one extreme and say, Intercession is affirmed for everyone as is alleged by the grave worshippers and the polytheists of old:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ﴾

"And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." [Yûnûs:18] They sought their intercession while committing shirk with Allâh! This intercession of theirs is false and negated.

Two groups from the people of innovation reject this intercession: the Mu'tazilah and the Khawârij. As for the People of the Prophetic Way and the Unified Body they tread the middle course in regards to this issue. They say that intercession is of two types:

1. Intercession that is negated.
2. And intercession that is affirmed.

The People of the Prophetic Way and the unified Body do not reject or affirm intercession absolutely, rather the affair is more detailed, which is the way one makes reconciliation between the Qur'ânic verses that discuss this issue. This is the (proper) understanding of the religion and it is the methodology adopted by those who are firmly grounded in knowledge.

32. And surely, the Messenger of Allâh will serve as an intercessor for the creation⁷⁶. And speak about the punishment of the grave, that it is the truth, made clear.⁷⁷

⁷⁶ The author (رحمه الله) said: “**And surely, the Messenger of Allâh will intercede for the creation**”: the affirmed intercession is of many types: from among them is the intercession which is specifically for the Prophet (ﷺ), and then there are types of intercession which are shared between him, the Angels, the Righteous, the Awliyâh, and likewise the young children who died early. As for the types of intercession which is specifically for the Prophet (ﷺ) then they are the following:

The First Intercession: this is the grand intercession, where the Prophet (ﷺ) will intercede for the people at the place of standing (on the Day of Judgment), the location of the gathering, where mankind will be standing for a long period of time. Their eyes will be staring upward, they will be barefoot, naked, and the sun will draw close to them and the people will be in sweat up to their necks. Allâh said (concerning this Day):

﴿ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

“... in a Day the measure whereof is fifty thousand years.” [Al-M’ârij:4]

The people will go forth seeking out someone who will intercede for them with Allâh, in order to bring them ease from this difficult situation. They will go to Ādam (ﷺ), then they will go to Nûh (ﷺ), then to Ibrâhîm (ﷺ), then to Mûsâ (ﷺ), then to ‘Isa

(ﷺ), all of them will excuse themselves from interceding, saying **"Indeed Allâh has become angry in a manner that He has never been more angry before this day or after it."** They will excuse themselves from interceding with Allâh. Until eventually the people will go to Muhammad (ﷺ), and he will say **"It is for me."** He will go forth to his Lord, prostrating in front of Him, praising Him (with various types of) praises, supplicating to Him with complete submission, until it will be said to Muhammad (ﷺ):

"O Muhammad! Raise your head. Ask and you will be given, intercede, for your intercession will be accepted." [Collected by Al-Bukhârî and Muslim]

The Messenger of Allâh (ﷺ) will not intercede until after the permission has been granted to him; and he is the leader of mankind who has been granted the grand intercession and it is a station of praise and glory as Allâh mentioned in the Qur'ân:

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۚ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا

مَحْمُودًا ﴿٧٩﴾

"And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'ân in the prayer), as an additional prayer (Tahajjud optional prayer - Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)" [Al-Isrâ:79]

This is because the first and the last generations praise him for this station. [Collected by Al-Bukhârî]

The Second Intercession: the intercession for the inhabitants of the Paradise, in order for them to actually enter into the gates of paradise. When they come to Paradise the doors will not open immediately for them. They will seek for Muhammad (ﷺ) to intercede for them with Allâh, in order that the doors will be opened. The Prophet (ﷺ) will intercede, and the doors will be opened. Allâh says:

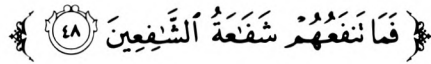
﴿ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا ﴾

“Till, when they reach it, and its gates will be opened.” [Az-Zumar:73]

Allâh did not say (concerning the inhabitants of the Paradise): “Until when they reach it, its gates will be opened” as He said concerning the people of the Fire. Rather He said “**And its gates will be opened.**” So coming to (the doors of Paradise) is one thing, and the opening of its gates is something else, which only occurs with the Prophet Muhammad’s intercession.

The Third Intercession: The intercession for the ranks of the people of paradise to be raised.

The Fourth Intercession: The intercession for the Prophet’s (ﷺ) Uncle Abû Tâlib, although, intercession does not benefit the disbelievers. Allâh (ﷻ) said concerning the disbelievers:



“So no intercession of intercessors will be of any use to them.”

[Al-Mudathir:48]

Abû Tâlib died upon disbelief. However, (a restricted form of intercession was accepted for him) looking at the fact that he protected the Prophet (ﷺ), defended him, patiently endured the harms that came along with that, and was dutiful to (his nephew), the Prophet (ﷺ). However he was not granted success to enter into Al-Islâm. The Prophet (ﷺ) presented Al-Islâm to him and was eager for him to enter into it, but he refused. He considered that if he accepts his nephew’s religion he would be disrespecting the religion of his forefathers. This was due to the pre-Islâmic fanaticism which he possessed in his heart for the religion of his ancestors, even though he knew that Muhammad (ﷺ) was upon the religion of truth. But nothing prevented him from accepting it except this pride and haughtiness. As he claimed, if he accepted al-Islâm, he would be a disgrace to his people. (For indeed) Abû Tâlib is the one who said: **“Indeed I know that the religion of Muhammad is the best religion for mankind, and had it not been that my people would censor me or fear of disgrace, you would have seen me accept it openly.”**

So, it was societal shame and the fear that his people would censor him which prevented him from accepting the truth. Indeed the Prophet (ﷺ) came to visit him while he was on his death bed and said to him: **“O Uncle, say ‘none has the right to be**

worshipped except Allâh, that I may use your testimony as a proof before Allâh (of your being a believer).” While at his side was Abû Jahl and ‘Abdullâh bin Umayyah who were saying, “Would you abandon the religion of Abdul Mutallib?” The Messenger of Allâh (ﷺ) constantly requested from him (to accept his offer) and on the other hand Abû Jahl and ‘Abdullâh bin Umayyah repeated (their call to the religion of Abdul Mutallib). Until eventually Abû Tâlib gave his final decision to remain upon the religion of Abdul Mutallib, refusing to say “None has the right to be worshipped except Allâh.” So the Messenger (ﷺ) said: “I will persistently beg Allâh’s pardon for you until I am forbidden to do so.” It was then that Allâh revealed the verse:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ
كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴾



“It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” [At-Tawbah:113]

And He also sent down regarding Abû Talib (the following verse):

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ

بِالْمُهْتَدِينَ﴾

“Verily you (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.” [Al-Qasas:56]

So the Prophet (ﷺ) does not intercede for his uncle such that he is removed from the fire, because he like the other disbelievers, will remain in the fire forever. Rather he only intercedes so that his uncle’s punishment is lightened and that he be in the shallowest part of the fire. On the soles of his feet there will be live coal causing his brain to boil. He will think that no one has a punishment worse than his, although his punishment is the least severe of the punishments of the inmates of the fire.

These are the intercessions that are specifically for the Prophet (ﷺ). As for the general intercession, then this is for him, for the Angels, for the other Prophets, for our Prophet Muhammad (ﷺ), and the Awliya will intercede for their brothers. Likewise, the general intercession will be for the children who died at a young age, who will intercede for their parents. So this type of intercession is general, it will be for him and for others as well. This is a summary of what is said about the intercession.

⁷⁷ The Author’s (رحمه الله) statement: “And speak about the punishment of the grave, that it is the truth, made clear:” the explanation for this has already proceeded.

Declaring someone to be a Disbeliever due to Major Sins

وَلَا تُكْفِرَنَّ أَهْلَ الصَّلَاةِ وَإِنْ عَصَوْا

فَكُلُّهُمْ يُعْصِي وَذُو الْعَرْشِ يَصْفَحُ

33. And do not declare⁷⁸ those who pray⁷⁹ to be disbelievers even if they commit acts of disobedience,⁸⁰ for indeed all of them

⁷⁸ This is the matter of declaring those who commit major sins to be disbelievers, wherein an extensive dispute occurred between the Khawârij, the Mu'tazilah, the Murji'ah and the People of the Prophetic Way and the Unified Body.

The Khawârij: those who say that the one who commits a major sin is a disbeliever and that he will remain in the fire. They declare his blood and wealth to be lawful, based on the fact that (these sinners) are disbelievers (as they claim). They use the verses in which Allâh (threatens the evil doers) who commit sins, and interpret them to mean that those who commit these sins have fallen into disbelief.

The Mu'tazilah: Those who say that the one who commits a major sin is neither a disbeliever nor a believer; rather he is in a level between belief and disbelief.

The Murji'ah: This group is at the opposite extreme. They are those who say major sins do not affect a person's faith, and neither does faith decrease (because of sins). (According to this group) the one who commits a major sin is a believer having complete faith. They also say: "Faith is not harmed by disobedience just as obedience does not benefit with disbelief."

In brief this is the methodology of the Murji'ah. According to them actions are not included in the term Imân. So the one who neglects an obligation, does that which is prohibited, or commits a major or minor sin which is less than shirk (i.e. joining partners with Allâh), his faith is complete; it neither decreases with disobedience nor increases with obedience. This is because according to them, Imân is only affirmation of the heart and it is one thing, not increasing nor decreasing. This is the methodology of the Murji'ah, which is opposite that of the Khawârij. (The Murji'ah) took to the verses in which Allâh's promise (of paradise and mercy) is mentioned, while leaving the verses in which Allâh's threat is mentioned.

As for the People of the Prophetic Tradition and the Unified Body: they are upon the middle course, which is the truth. They do not declare the one who commits a major sin to be a disbeliever nor do they say his faith is complete. Rather they say he is believer whose faith is not complete, or they say he is a believer and a disobedient sinner. He is a believer on the basis of his faith and a sinner due to his perpetration of major sins. He falls under the will of Allâh. If Allâh wills He will forgive him and if He wills He will punish him. This is as He (ﷺ) said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills” [An-Nisâ:48]

commit sins⁸¹, but the Owner of the Throne pardons kindly.⁸²

And if Allâh decides to punish him, he will not abide in the Fire forever like the Khawârij and the Mu'tazilah assert. Thus the people of the Prophetic Way and the Unified Body gathered between the verses in which Allâh's threat and punishment is mention along with those verses in which Allâh's promise and mercy is mentioned. They do not say as the Murji'ah say, that sins do not harm someone's faith. Likewise they do not assert that sins make a person a disbeliever, as the Khawârij say. But they only say that sins are indeed harmful to a person's faith, and cause it to decrease, but they do not remove the sinner outside of the religion. (So as you can see) the people of the prophetic way gathered between all of the texts.

This (which has proceeded) is the methodology of the People of the Prophetic Tradition and the Unified Body concerning the one who commits a major sin.

⁷⁹ The meaning of the author statement: **"And do not make takfeer of those who pray"**: meaning, the people of the qiblah from the Muslims and Believers.

⁸⁰ **"even if they commit sins"**: meaning, as long as their sins are not disbelief or shirk.

⁸¹ **"Since all of them commit sins"**: meaning no one is free from error. The Messenger of Allâh (ﷺ) said: **"All of the children of Ādam commit [many] sins, and the best of them who commit**

[many] sins are those who [constantly] repent." [Collected by At-Tirmithî]

⁸² "while the Owner of the Throne pardons kindly": meaning He [Allâh] forgives. As he said:

﴿وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾

"But He forgives except that (anything else) to whom He wills" [An-Nisâ:48] Also, He said in the Hadîth Qudsi: "O son of Ādam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness as great as it." [Collected by At-Tirmithî]

So if a person is from the People of Pure Islâmic Monotheism and did not commit polytheism, but only committed a sin which was less than shirk, he can hope for Allâh's forgiveness. Allâh said:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

Say: "O (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. [Az-Zumar:53] Perhaps Allâh may forgive them, and perhaps He may punish them as a consequence of their sins,

The Creed of the Khawârij

وَلَا تَعْتَقِدْ رَأْيَ الْخَوَارِجِ إِنَّهُ

مَقَالٌ لِمَنْ يَهْوَاهُ يُرْدِي وَيَفْضَحُ

34. And do not hold a belief like the Khawârij⁸³, for it is a position held by only those who desire it⁸⁴, and it is destructive⁸⁵ and disgraceful.

however they will not be made to remain in the fire. This indeed is the balanced methodology. (It is a methodology) that is between extremism and negligence pertaining to the Muslims who commit sins.

⁸³ Al-Khawârij are one of the misguided sects and they have been [given] the name khawârij (i.e. Rebels or separatist, from the Arabic word “خرج” meaning to leave), because they have separated away from obedience to the Muslim Rulers. And the first of the rulers who they rebelled against was ‘Ali bin Abî Tâlib (عليه السلام) during his rule. They said: “Why do you allow men to judge (in the affair) when Allâh said:

﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾

“The command (or the judgment) is for none but Allâh!?”
[Yûsûf:40]

And that is why when ‘Ali bin Abî Tâlib (عليه السلام) sent ‘Abdullâh bin ‘Abbâs (عليه السلام) to debate with them, they presented to him this doubt (saying): “‘Ali allowed human beings to be those in whose

hands in the judgment.” So he replied: “Did not Allâh give man the authority to judge in the affair of the rabbit that is hunted by one who is Muhrim (i.e. one who is in ritual devotion to perform Hajj)? (Allâh) said regarding the game that is killed intentionally:

﴿فَجَزَاءٌ مِّثْلُ مَا قُتِلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ﴾

“The penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as a adjudged by two just men among you?!” [Al-Mâi'dah: 95]

And did Allâh not give men the authority to judge between spouses in the case of dispute in His saying:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

“If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is the All-Knowing All-Aware” [An-Nisâ: 35]?

So Allâh allowed men to judge. Thus Ali's decision to allow men to make judgments is from this type, (which is permissible).

⁸⁴ “A position held by only those who desire it”: meaning they love and follow (this evil position).

The Creed of the Murji'ah

وَلَا تَكُ مُرْجِيًّا لَعُوبًا بِدِينِهِ

أَلَا إِنَّمَا الْمُرْجِيُّ بِالَّذِينَ يَمْزَحُ

وَقُلْ: إِنَّمَا الْإِيمَانُ: قَوْلُ وَنِيَّةُ

وَفِعْلُ عَلَى قَوْلِ النَّبِيِّ مُصَرَّحُ

وَيَنْقُصُ طَوْرًا بِالْمَعَاصِي وَتَارَةً

بِطَاعَتِهِ يَنْمِي وَفِي الْوِزْنِ يَرْجَحُ

⁸⁵ “And it is destructive”: meaning it destroys the one who utters this position, because it is a dangerous belief which contains within it the concept of declaring the Muslims to be disbelievers, deeming their lives and wealth to be lawful (and no longer sacred). And this belief of theirs includes the idea of rebelling against the Muslim Rulers.

This is the methodology of the Khawârij, from which other disgusting (methodologies) spinoff. (Therefore Oh reader), do not hold this belief, do not even incline toward it. Rather, consider it to be mere falsehood. And (note) that what has proceeded is in reference to the one who merely holds their position, although he has not carried out their actions. So what about the one who not only shares their position, but actually carries out (these dangerous principles)?

35. And do not be a Murjî⁸⁶ one who plays games with his religion⁸⁷, Surely, the Murjî' is joking with the religion⁸⁸ (i.e.

⁸⁶ This is the second extreme group who opposes the People of the Sunnah and the Unified Body.

The Murjî'ah: they are the second opposing side to the Khawârij. They have been given this name of Al-Murjî'ah (from the Arabic word الإرجاء Al-Irjâ) which means to defer (to impede, or hold back), because they deferred actions from being from al-Imân. They asserted that actions are not included in Faith. So if a person believed with his heart and did not perform any actions, not offering the prayer, giving the charity, and not carrying out the obligations or (even) refraining from the prohibitions, according to them he is a believer with complete faith! This is a false methodology; it contains within it a total denial (and rejection) of the (righteous) actions (and their significance).

⁸⁷ The Author (may Allâh have mercy upon you) said: **"And do not be a Murjî, one who plays games with his religion:"** this is because the methodology of al-Irjâ is a form of playing with the religion. According to them a slave is a believer even though he does not perform any deeds, even if he abandoned the prayer, fasting, charity, and the Hajj. It could be the case that he does not perform any (good) deeds his entire life, and even if he committed every sin! This is a false methodology. Due to this the wicked disobedient sinners are pleased with this methodology; it supports them and suits them well. Meaning they can do as they wish and according to the Murjî'ah they remain upon their faith (which does not fluctuate with sins and obedience). As a result

not taking it seriously).

36. And say: True Faith is statements (with the tongue), intentions (i.e. belief of the heart)⁸⁹ and actions (i.e. deeds

the people of desires, sin, and wickedness are [very] pleased with this methodology, it is built upon taking the religion as amusement and play and dissolving oneself from it in totality.

⁸⁸ **“Surely, the Murjî is joking with the religion”:** meaning the Murjî does not take his religion seriously. He denies commandments and prohibitions; according to their methodology there is no need for commands and prohibitions. This is no doubt playing with the religion of Allâh, the Mighty and Glorious.

⁸⁹ **“And say: Imân includes statements, intentions (i.e. belief of the heart)]:** This is the third position (regarding Faith). (The author is saying to) leave off the position of both the khawârij and the Murji'ah. Rather align yourself with the People of the Prophetic Tradition and the Unified Body and say: **“Faith is a statement of the tongue, belief in the heart, and actions with the limbs. It increases with obedience and decreases with disobedience.”**

This is the definition of Complete Faith (which is a definition) derived from evidence and not from desires and (false) ideologies. True Faith comprises these four matters:

1. A statement of the tongue.
2. Belief in the heart.
3. Actions on the limbs.
4. It increases with obedience and decreases with disobedience.

-
- True faith is not merely affirmation with the heart as the Ashâ'irah alleged.
 - Or as the Hanafiyah say, that faith is belief in the heart and a statement of the tongue and nothing else.
 - And faith is not (simply) a statement of the tongue as the Karâmiyyah alleged.
 - Or merely affirmation with the heart as is said by the Jahmiyyah. According to this evil methodology it would necessitate that Pharoah be a believer because in his heart he recognized (the truth of) Mûsâ's Message:

﴿ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ ﴾

بَصَائِرُ ١٠٢ ﴿

“[Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth..." [Al-Isrâ:102]

He recognized this was the truth in his heart; however he denied it with his tongue out of pride, arrogance, and desire to keep his dominion.

Likewise, the Polytheists knew in their hearts that Muhammad was the Messenger of Allâh and that he was upon the truth. Allâh said:

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾ (٣٣)

“We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur’ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny.” [Al-An’âm:33]

They did not deny the Messenger (ﷺ), however it was denial, arrogance, pride, and fanaticism to falsehood which motivated them to oppose him. (These are also the things that motivated) the Prophet’s Uncle Abû Tâlib (to reject the truth) although he recognized that the Messenger (ﷺ) was upon the truth. (Abû Tâlib said): **“Indeed I know that the religion of Muhammad is the best of mankind’s religion to take as a way.”**

So when he did not follow him (ﷺ) and chose to die upon the religion of ‘Abdul Muttalib, which is a religion of polytheism, he became from the people of the fire, although he recognized that the religion of Muhammad (ﷺ) is the truth. He also said:

“Have it not been that I feared my people would abuse and insult me (and thus become disgraced), I would have openly declared my acceptance of Al-Islâm.”

Nothing prevented Abû Tâlib from following the Messenger (ﷺ) except for his devotion to his forefathers’ religion. So this devotion of his prevented him from accepting it, and refuge is

sought with Allâh. Therefore he died upon disbelief while recognizing that Muhammad (ﷺ) was upon the truth and (even) believed (this inwardly). So based on the methodology of the 'Ashâi'rah he would necessarily be a believer.

Imân is not just a statement of the tongue without belief in the heart as the Karâmiyyah alleged. According to this position, the hypocrites would be believers! That is because they recognized the truth with their tongues, while they denied it with their hearts. And Allâh has ruled that they will be in the lowest part of the Hellfire (even) beneath the Polytheists. He (ﷺ) said:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴾

"And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not."

[Al-Baqarah:8] Meaning they utter this with their tongues.

And Allâh said in another verse:

﴿ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ﴾

"And they say with their mouths what was not in their hearts."

[âli Imrân :167]

So merely stating it with the tongue is not enough, rather Allâh said concerning them:

﴿إِذَا جَاءَكَ الْمُتَنَفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُتَنَفِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا﴾

“When the hypocrites come to you (O Muhammad ﷺ), they say: ‘We bear witness that you are indeed the Messenger of Allâh.’ Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, and then disbelieved” [Al-Munâfiqûn:1-3]

“That is because they believed”: meaning with their tongues.

“And then disbelieved”: meaning in their hearts.

So, merely stating it with the tongue is not sufficient. And even if a person recognizes it [as the truth], and fights alongside the Muslims, and he prays and fast (the month of Ramdhân) this is still not sufficient until he believes in his heart that which he uttered with his tongue.

Likewise, true faith is not like what the Jurist from amongst the Murji'ah say: That faith is a statement of the tongue and a belief in the heart! Had that been the case then commandments and prohibitions would be of no benefit. It would be enough for a

person to just believe it in his heart and state it with his tongue while not having to pray or fast! No doubt this is a false methodology, it negates all actions. Allâh (ﷻ) has connected actions to true faith in many verses [throughout His Book]:

﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا
بِالصَّبْرِ﴾

“Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.” [Al-‘Asr:3]

He did not say those who believed only, or those who do righteous deeds only, rather it is a must to do both. Actions are not enough without belief, and belief is not sufficient with actions. Thus true faith and righteous actions are synonymous with one another, and this is the case in a number of verses.

From the evidence which indicates that True Faith includes statement of the tongue, belief in the heart, and actions of the limbs is the narration of the Messenger (ﷺ) where he said: **“True faith is seventy [something] branches; the highest of them is the statement: ‘None has the right to be worshipped except Allâh.’ And the lowest of them is to remove something harmful from the road, and shyness is a branch of true faith.”** [Collected by Al-Bukhârî]

So the Prophet’s (ﷺ) statement: **“None has the right to be worshipped except Allâh,”** this is a statement on the tongue.

“And shyness is a branch of true faith:” This is from the actions of the heart.

“And the lowest of them is to remove something harmful from the road”: This is from the actions of the limbs.

This indicates the faith consists of statements, beliefs, and actions. As for the fact that it increases with obedience, then this is something that is clearly mentioned in the Qur’ân:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾

“The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform As-Salat (Iqamat-as-Salat) and spend out of that We have provided them. It is they who are the believers in truth.” [Al-Anfâl: 2-4]

Allâh has made the prayer and the obligatory charity a part of true faith, which are both actions of the limbs. As for remembering Allâh, it is a statement of the tongue.

﴿ زَادَتْهُمْ إِيمَانًا ﴿٢﴾ ﴾

“Increase their Faith”: this is a proof that faith increases.

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا
فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا ۖ﴾ (١٢٤)

“And whenever there comes down a Surah (chapter from the Qur’ân), some of them (hypocrites) say: ‘Which of you has had his Faith increased by it?’ As for those who believe, it has increased their Faith...” [At-Tawbah:124]

This is a proof that Imân increases and is strengthened by obedience. Likewise, it decreases with disobedience. The proof for this is the narration: “Whosoever from amongst you sees an evil action let him change it with his hands; and if he is not able to do so, then with his tongue; and if he is not able to do so, then let him [hate it] with his heart. And that is the weakest of Faith.” [Collected by Muslim]

So the person who does not reject an evil action with his hand, nor with his tongue (while having the ability to do so) his faith is weak. As for the one who does not reject it with his hand, tongue or his heart then this person is void of faith, due to the Prophet’s (ﷺ) statement: “And there is not a mustard seed of faith after that.”

As it comes in the Hadîth: “Allâh will remove a people from the fire who have in their heart the slightest, slightest weight of a grain of Mustard Seed of Faith” [Collected by Al-Bukhârî]

This is proof that faith weakens and can equal the weight of a grain of a mustard seed or even less than that.

And in Allâh's statement:

﴿هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

“They were that day, nearer to disbelief than to Faith” [âli Imrân:167]

This is proof that faith can decrease to the point in which a person can be close to disbelief. This is (also) proof that faith decreases.

The Murji'ah say: Faith neither increases nor decreases. (According to them) faith is merely (affirmation) with the heart, only having one level. (They say): the people do not vary in respect to their faith. Thus the Faith of Abû Bakr is the same as the faith of the most wicked person on the face of the earth!

This statement is sheer falsehood, rather faith fluctuates. Some believers are stronger in faith than others. For the Messenger of Allâh (ﷺ) said: **“The strong believer is better and dearer to Allâh than the weak believer, however in both there is good.”** [Collected by Muslim] Meaning: strong in faith, body, and action.

No doubt, faith increases with obedience and decreases with disobedience. This is the definition of faith with the People of the Prophetic Tradition and the Unified Body. Faith is comprised of statements, beliefs, and actions, which is indicated by the

with the limbs), according to the explicit statement of the Prophet.

37. And it decreases sometimes as a result of disobedience, and other times because of obedience it increases, and on the Scale it will outweigh (other things).⁹⁰

Giving Precedence to the Statement of Allâh & His Messenger (ﷺ)

وَدَعْ عَنْكَ آرَاءَ الرِّجَالِ وَقَوْلَهُمْ

فَقَوْلُ رَسُولِ اللَّهِ أَزْكَى وَأَشْرَحُ

38. And leave off the opinions and statements of Men⁹¹, because the statement of the Messenger of Allâh is purer and more comforting to the chest.⁹²

statement of the Messenger of Allâh (ﷺ), as is found in the Hadîth about the branches of faith, and other narrations as well.

⁹⁰ This is a refutation of the Murjia'h, those who say "Imân neither increases nor decreases, rather it is one thing, and the people are equal as it relates to the origin of faith." This, no doubt, is a false statement. Rather, al-Imân increases with obedience and decreases with disobedience.

⁹¹ This is pertaining to another matter: which is that inevitably differences of opinion will occur amongst the scholars on various issues. One scholar may say this is permissible while another says it is impermissible. And likewise differences occur in creedal matters, as well as in issues of jurisprudence and transactions (amongst the people). Without a doubt differences are bound to happen and this is because it is the nature of man

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝١١٨ إِلَّا مَنْ رَحِمَ رَبُّكَ ۝١١٩﴾

“...but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy...” [Hûd:118-119]

(However, in the face of this differing) we are not allowed to take whatever opinion we like in matters of the religion just because it agrees with our whims and desires. We are only obliged to take those opinions that are established by evidence from the Book and the Sunnah. And this is as it is found in the statement of Allâh (ﷻ):

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٥٩﴾

“O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.” [An-Nisâ:59]

“If you differ in anything amongst yourselves, refer it to Allâh:” meaning the Book of Allâh (The Qur’ân).

“And His Messenger:” Meaning refer it back to him (directly) during his lifetime. As for after his death (ﷺ) then refer it to his Sunnah. It is as if he (ﷺ) is present (amongst us) with the existence of his Sunnah (ﷺ). For this reason he (ﷺ) said: **“He among you who lives long enough will see much differing. So it is upon you to stick to my Sunnah and the Sunnah of the Rightly-Guided Successors”** [Collected At-Tirmithi]

And he also said: **“Verily I leave amongst you, that which if you held firm to it, you will never go astray: the Book of Allâh and My Sunnah.”**

Therefore, it is not permissible for us to take the opinions we like just because they agree with our desires, or emotions. (And it is not permissible for us to) say: this (ruling is) easier and more conducive for the people, or this is the flexibility that is sought! This speech is sheer falsehood, as many of the contemporary writers of this era and the people of desires utter. They say statements such as, “Differing is a mercy!”

We say: “To differ is not a mercy. However, to unite and agree is a mercy. As for differing, it is a punishment as well as evil. As ‘Abdullâh bin Mas’ud (رضي الله عنه) said: **“To differ is evil.”** [Collected by Abû Dâwûd]

Yes, differing occurs. However that does not mean we say: “This [matter] is from the vastness of the religion.” The religion is not in the statements of the Scholars, rather it is based on evidence. Allâh, Glorious is He, said,

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾ (٥٩)

“(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ)” [An-Nisâ:59]

This is the scale which we have in front of us. Allâh did not leave us to differing, and to the opinions of so and so from amongst the people. Rather we have been commanded to refer our differences back to the Scale: which is the Book and the Sunnah.

If it is the case that a person be from the People of Knowledge and he has the ability to discern the correct position then it is not allowed for him to take an opinion in spite of its defect until he compares it to the Book of Allâh and the Sunnah of His Messenger (ﷺ). And if he is from the general laymen or the beginners from the students of knowledge then it is upon him to ask the People of Knowledge. For (indeed) Allâh said:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ (٤٣)

“So ask the people of knowledge if you know not.” [An-Nahl:43]

(It has been from the custom of the) Scholars to warn the people from taking their statements with knowledge of their proofs.

Al-Imâm Mâlik (رحمته الله) said: “Each one of us can have our statement accepted or rejected except for the occupant of this grave.” Meaning: the Messenger of Allâh (ﷺ). And he also said:

“Is it every time a person comes to us that is more persuasive (in argumentation) than another person, we are to abandon what Jibreel has revealed upon Muhammad (ﷺ), (accepting instead) the argumentation of these people?”

Al-Imâm Ash-Shâfi‘î (رحمه الله) said: “If a narration is found to be authentic, it is my way.”

(And he also had been reported to have said): “If my statement contradicts the statement of the Messenger (ﷺ), then throw my statement against the wall and take the Messenger’s statement.”

And he mentioned, “It is the consensus of the Muslims that if the Sunnah of the Messenger of Allâh (ﷺ) has become clear to a person then it is not for him to leave it off for the statement of anyone else.”

Al-Imâm Ahmad (رحمه الله) said: “I am amazed at those who know the chain of narration and its authenticity but flock to the opinion of Sufyaan!” [Meaning Sufyaan At-Thawree the Faqhee, the Noble Imâm]. Then he said: Allâh, the Most High, said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ﴾ (٦٢)

“And let those who oppose the Messenger’s (Muhammad ﷺ) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a

tyrant) should befall them or a painful torment be inflicted on them. [An-Nûr:63]

Then he said: "Do you know what the trial is? The trial is polytheism. Perhaps if he rejects anything from his (ﷺ) sayings, then some form of heresy may be cast into his heart thus being a cause for his destruction."

So no one has a statement alongside the statement of the Messenger of Allâh (ﷺ), that which is obligatory upon us during times of differencing is to return to the scale, and this (no doubt) is from Allâh's mercy upon us. He did not leave us to (rely upon) differing and the opinions of men. Rather we have only been commanded to weigh the statements with the Book and the Sunnah. (This applies) to the People of knowledge. As for the common folk, it is upon them to ask the Scholars:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ (٤٣)

"So ask the people of knowledge if you do not know." [An-Nahl:43]

So, the laymen should ask someone who is known to be reliable with his knowledge and religion [in order] to take his statement. Due to this, it is said: "The methodology of the laymen is the methodology of whoever issues him a fatwa."

Nowadays, the newspapers and books (which have been authored by the people of desires), all of them call to taking the opinions of men [over the text] and to being more open minded and easy

Criticizing and Speaking ill of the People of Hadîth

وَلَا تَكُ مِنْ قَوْمٍ تَلْهَوْ بِدِينِهِمْ

فَتَطْعَنَ فِي أَهْلِ الْحَدِيثِ وَتَقْدَحُ

39. And do not be from those who play games with their religion⁹³, attacking the people of hadith and reviling them⁹⁴.

going upon the people. This is because they claim that referring back to the evidence will be difficult and hard!

This is a statement of disbelief; because the one who said this deems following the evidence to be a difficulty (or problematic)! The one who said this has disbelieved. Indeed following the evidence is relief, not difficulty. Rather it is ease from Allâh (ﷻ) upon His servants.

So, this is (what I will) mention regarding the differences that occur among the scholars and the position we should take as it relates to those issues in which there exist conflicting opinions.

⁹² The Author's statement: **"since the stance of the Messenger of Allâh is more befitting and comforting to the chest"**: Preference is to be given to the statement of the Messenger (ﷺ), for he it is whom we have been commanded to follow and we have not been commanded to follow the opinions of men. This is something which the Imâms and the scholars have warned severely against.

⁹³ The Shaykh (may Allâh have mercy upon) states in his poem: **"And do not be from those who play games with their religion:"** Meaning do not take your religion as amusement and play, for verily this is from the actions of the hypocrites and sinners.

Rather it is upon you to respect the religion by honoring it and its people. Allâh, Exalted is He, said about the hypocrites and sinners:

﴿الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ

الدُّنْيَا﴾

"Who took their religion as an amusement and play, and the life of the world deceived them." [Al-'Arâf:51]

Included in this are the Sufis, those who make dancing, beating of the tambourine, and singing a part of the religion! And they call it nasheeds (i.e. songs, chants), and poems. They recite them as means to gain nearness to Allâh! When in reality they are songs, forbidden instruments, entertainment, and amusement (which draw them away from Allah).

And those who incline towards their lusts, and toward whatever their souls desire and command them to do, even if it goes against the religion are more deserving of being included in this (verse). This is a form of taking the religion as amusement and play. Also included in this are the sinners, those who are not concerned with the affairs of the religion; they follow whatever it is their soul desires and (whispers to them).

(Likewise) the worshippers from amongst the Sufis, who have entered into worship things which are not from it; and may even oppose the religion, such as the beating of drums and dancing; they are those who take their religion as amusement and play,

singing the poems in a melodious tone, just like the Christians do with the ringing of their bells. All of this is a form of taking the religion as amusement and play.

⁹⁴ It is obligatory upon you to respect the People of Hadîth. They are the people of narration, those who gave great concern to the Sunnah of the Messenger (ﷺ) and safeguarded it in order that they may convey it to the people just as it was reported from the Messenger (ﷺ). (They) removed from the Sunnah all types of lies and fabrications attributed to the Messenger (ﷺ). They dedicated (themselves to the prophetic narrations). (The scholars of Hadîth) are two types:

The First: The People (who were only concerned with the) Narration (in terms of its authenticity and lack thereof).

The Second: The People (who researched the) Narration along with the (understanding of the text).

The first group: they are the Memorizers those who preserved the chains of narrations with precision. They distinguished the narrators and explained their conditions. They gave attention to the text of the narration, preserving and conveying it with the exact wording, to the extent that if one of them had a doubt about a particular wording of a Hadîth he would say: “or he said such and such,” presenting a second possibility (in the wording) without narrating the Hadîth (as if he is completely) sure of the exact wording. Or the Hâfith may say: “such and such a narrator was not sure” even if the wording he was unsure about, meaning the second wording, has the same meaning as the (other narration

which he *was* sure about). These scholars used to respect the (exact) wording of the narrations. (They) transmitted the Hadîth with its precise wording. As it has been reported from the Prophet (ﷺ): **“May Allâh brighten the [face] of the one, who heard a Hadîth from us, [memorized it] and then conveys it just as he heard it, for perhaps the one who it reaches has more understanding than the one who initially heard it.”** [Collected by Abû Dâwûd]

They safeguarded the prophetic texts and the chains of narrations from wordings being included that are not from the Messenger (ﷺ). And if the narrator was doubtful, he (was truthful enough) to clarify the unsurity in the (precise) wording. They studied the chains, knew the condition of every narrator one by one, and they clarified those narrations which were authentic, good, weak, and (even) fabricated.

This is the job of the Huffath (i.e. memorizers, and scholars of Hadîth). They are called, “The Critical Experts of the chains of narration and wordings of the hadîth.” They are similar to the (experts) who review gold and silver. (For example) coin dealers know genuine gold and silver from that which is counterfeit. As soon as they hear the sound of the gold or silver coins they will say to you: “this is forged, (and) this is real.” The People of Hadîth are similar to them in that if one of them hears a narration along with its chain, they are able to say to you: “In this narration (there is this and that defect), or in it is so and so.” These are the scholars of the Chains of Narration.

As for the other group of scholars, they are the people of the Chains of Narration, and they are those who understand the meanings of the narrations (the science of *dirâyah*). They are the *Fuqahâ* of the *Hadîth*, those who narrate the *Hadîth* *and* extract rulings from it. They mention the *fiqh* of the *Hadîth*. (Examples of this category include) Al-Imâm Al-Bukhârî, Al-Imâm Muslim, Al-Imâm Mâlik and Al-Imâm Ahmad. These are the *Fuqahâ* of the prophetic narrations. They are both Great Memorizers and *Fuqahâ*.

Indeed the Prophet (ﷺ) has placed forth an example for these two groups. He said: **"The example of guidance and knowledge with which Allâh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allâh benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allâh's religion and gets benefit (from the knowledge) which Allâh has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allâh's guidance revealed through me (He is like that barren land.)"**

[Collected by Al-Bukhârî]

(As for the Prophet's Statement): **"(And) another portion of it was hard and held the rain water and Allâh benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation:"** This is the example of the (Great) Memorizers of the Prophetic Narrations: those who grabbed hold of the narrations, transmitted and preserved them. For the one who is in need of proof, he returns to that which they have recorded and gathered then uses it. This is like the watershed which (gathers) and preserves the water of the stream, the people pass by giving drink to their riding animals, fillings up their containers, and quenching their thirst with it. This is a perfect example of the (Great) Memorizers of the narrations.

(As for the Prophet's statement): **"Some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance:"** This is the example of the Fuqahâ of the Hadîth; those who preserved the Hadîth memorized it and extracted rulings from them. This is the sprouting of the grass, whereby the people drink from it and utilize it for cultivation.

This group is better than the group which came before it, they are better than the People who only concern themselves with the chains of narrations. This group combines between understanding the narrations along with understanding (the defects and weaknesses that it contains.)

(As for the Prophet's Statement): **"(And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits):"** This is the example

of the one who does not accept the guidance of Allâh, nor does he take heed to it.

Thus the people are just like the land, they have been divided into three groups:

The first group: they are like the portion of land that is hard and held the rain water, meaning it does not irrigate; however it absorbed the rain water. This is the People of Hadîth only.

The Second group: is like the portion of land that absorbs rain water and irrigates the land for cultivation; this is the People of Hadîth and Fiqh.

The Third group: this is the group that possessed no benefit whatsoever: it is like that portion of land which was barren which could neither hold the water nor bring forth vegetation. This is the example of the hypocrites those who have no good in them, those who do not pay attention to the Sunnah of the Messenger (ﷺ).

The People of Hadîth are the most virtuous of this ummah and they are the Saved Sect. Al-Imâm Ahmad (رحمہ اللہ) said: **"If the People of Hadîth are not the Saved Sect then I do not know who they are."**

The People of Hadîth are the saved sect. Likewise whosoever follows them and embarks upon their methodology, he is joined with them.

The Importance of having A Sound Creed: Its Virtues in this Life and the Next

إِذَا مَا اعْتَقَدْتَ الدَّهْرَ يَا صَاحِبَ هَذِهِ

فَأَنْتَ عَلَى خَيْرِ نَيْتٍ وَتُصْبِحُ

40. If you keep the belief contained within this poem all your life⁹⁵, O my Sâh⁹⁶, You will be upon goodness, when you rest (in the evening) and when you awaken (in the morning)⁹⁷.

⁹⁵ The Author (رحمه الله) saying: **"If you keep the belief contained within this poem all your life."** This is the conclusion. In which the (author says): if you believe in that which is found in this poem your entire life, or at the end of your life, you will be upon good in this life as well as in the next. As for believing in it at one point in your life and then afterwards abandoning and neglecting this belief, this will be of no benefit to you. Rather it is upon you to believe in this creed continuously throughout your entire life until you reach your death having died upon it. As for the one who starts out believing in it then turns away from it, this person will be destroyed along with those who are destroyed.

⁹⁶ **"O my Sâh"**: it is possible that the origin of this phrase is "Ya Sa hi bee" (i.e. literally meaning O my companion) and it was shortened, which is referred to as "Tarkhîm" which is that you take off the ending part of someone's name you are calling out to. For example: if you were calling out to Suâ'd you would say: "O Su'a."

Or [it is possible] the origin (of this phrase) is, "Ya Saa hee" which literally means conscious of mine derived from the word

“Sahwah” which is awakening and then the “Ya” of the Arabic Alphabet used to spell this word has been left off for shortening and making it easier for the listener.

In conclusion, (oh gentle reader), if you act upon what the Author mentioned in this poem and [truly] believe in what it contains of sound belief, you are upon the authentic seriousness and (are treading the) correct path. As for whoever goes against that which is contained in (this poem), he is from amongst those who have opposed, based on the extent of his opposition (to the truth). And this is not because he opposed the author and his poem, rather because this poem is derived from the Qur’ân and Sunnah. So (the author’s) point here is not being mentioned in praise of his poetry, but only in praise of that which it contains from the meanings of the Book and the Sunnah.

97 (The Author’s Statement) **“When you awaken (in the morning):”** do not be from amongst those who reaches the morning a believer and then by evening he is a disbeliever. (And do not be from those) who reaches the evening as a believer and by morning he is a disbeliever due to trials and tribulations. Do not be this way, if Allâh wills, because you are upon the methodology of the People of the Prophetic Way and the Unified Body; and this is the saved sect. The Prophet (ﷺ) said: **“This nation will split into seventy-three different sects, all of them in the fire except one.”** [Collected by Abû Dâwûd]

And this group was named the “saved sect” because they will be saved from the fire, not falling in there along with the sects who oppose (the truth). They are also named “The People of the



May the peace and salutations be upon Muhammad, his family, and Companions (ﷺ). All praise belongs to Allâh, the Lord of everything.

Sunnah” because (they worship Allâh) according to the Sunnah of His Messenger (ﷺ) acting upon his saying: **“Upon you is my Sunnah...”** [Collected by At-Tirmithî]

As for them being named (the People of the) Unified Body it is because they unite [upon the truth] and do not differ. So from the distinguishing characteristics of the People of Truth is unity, while differing and separation is from the distinguishing characteristics of the People of Falsehood.

May Allâh compensate the Author, Abû Bakr bin Abî Dâwûd (رحمه الله) with good by way of al-Islâm and the Muslims, and allow us to benefit from what he mentioned inside his poem. May Allâh make you all, the Muslims (in general), and us firm upon the saying of truth and guide us to act upon it until we meet Him.

And with this, the explanation of this Blessed Treatise has concluded. Allâh, the Most High, knows best.

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